

Life of student balancing act, says professor

Paul De Groot

EDMONTON, Alta. — Balance intellect and intuition, certainty and risk, a York University professor told students at convocation ceremonies for The King's College.

Mary Stewart Van Leeuwen, associate professor of sociology at York University (on sabbatical leave this year), told King's students that the Reformed view of creation as the work of God justifies

Christian scholarship in all fields but that the Reformed view of sin demands a critical view of the world.

This "creation vs. antithesis" dilemma is a serious one for students, she said.

No simple answer

"How do you Christianly decide what to accept, what to reject and what to reform from among the myriads of theories, methods, applications, and

creative products that you will meet in your studies? Believe me, if I knew a simple answer to that question I would have dug up the Christian scholar's equivalent of the pearl of great price. I would have found the gold key to the integration of faith and learning."

A place to begin is the Word of God, Van Leeuwen said, warning against using Scripture as a physics textbook on one hand, and confining it to salvation history on the other.

"Something in between these two extremes... there is a way of discerning the pertinent themes and principles in Scriptures and using them as 'control beliefs' to evaluate what we learn in the college classroom or textbook."

Continued on page 4...



Mary Stewart Van Leeuwen

Calvinist Contact

Second Class Mail

Printed in Canada

Postage paid at St. Catharines, Ont. and Lewiston, N.Y. — see page 2

October 19, 1984

No. 1948

40th year of publication

Strong penalties urged to combat sexual abuse

OTTAWA (MCC) — A recent 1300 page governmental report on Sexual Offences Against Children and Youths says that the problem is very widespread and that strong criminal penalties are needed.

The report deals with various offences

including: exposure to sexual things, touching for sexual purposes, threats, assaults, incest, rape, prostitution and pornography. It says that most victims are girls and that most offenders are from the victim's family or in some other position of trust like guardians or

acquaintances.

The report calls for stronger laws, with substantial prison terms, against sexually touching children, having sexual intercourse with a girl under 16 even if she consents, and creating, selling or possessing a pornographic representation of a person under 18. It also recommends that the age for exempting boys from charges of sexual assault be reduced from 14 to 12.

The report also emphasizes the need for public education and better coordination among the agencies involved.

result was, what Chairman of the Music Committee Len Van Geest calls, "a very nice organ."

So what does one do? One sets a date for the initiation or celebration concert. September 22 will do very nicely, or so the committee thought. Mr. Andre Knevel from St. Catharines was invited to perform. The event was announced in church bulletins and in *Calvinist Contact*. Long distance phone calls were made to special guests who would be inclined to come.

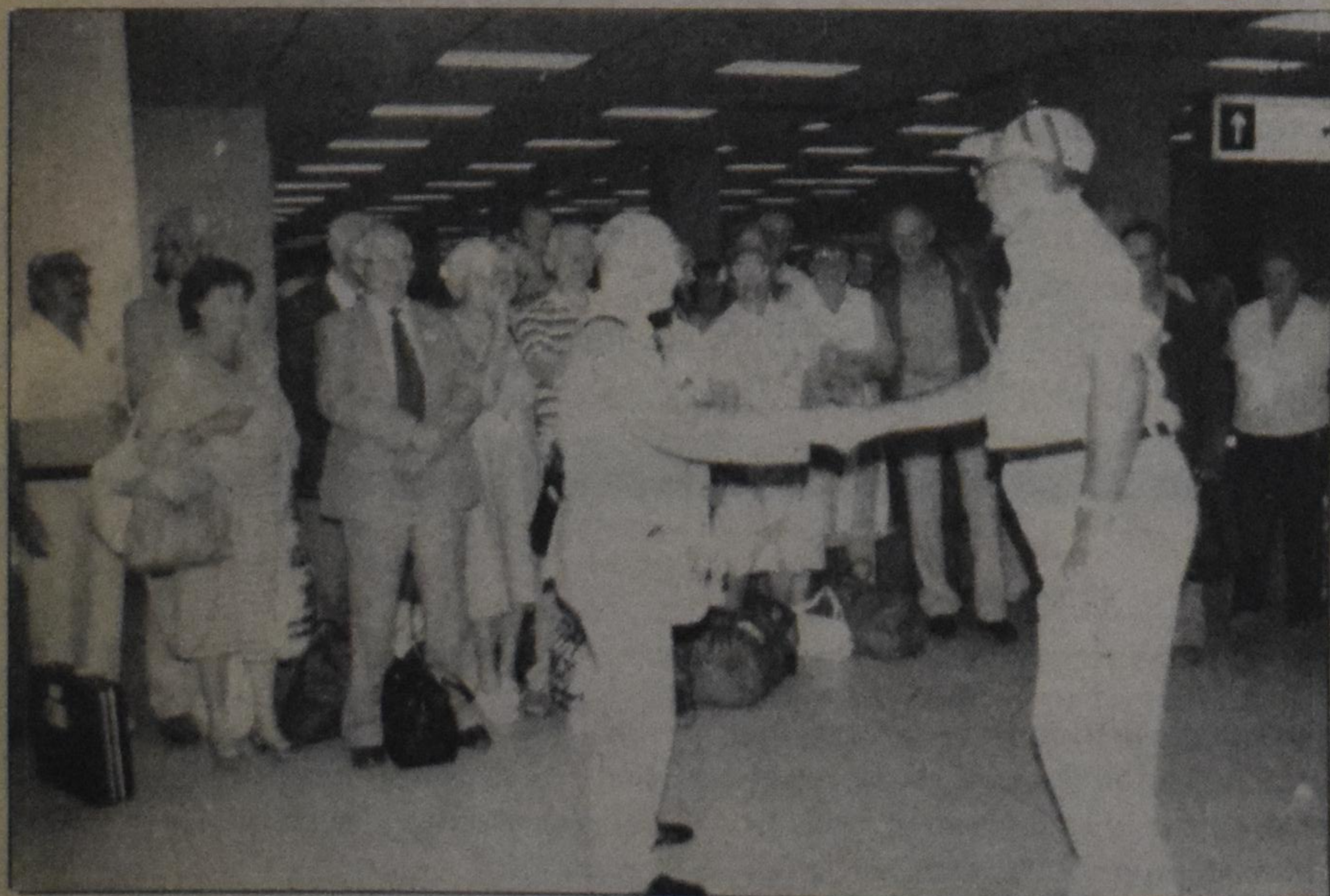
Continued on page 5...

In this issue:

Relief parenting — a novel way of substituting p. 10
The Problem of Polarization ... a Bolt way of sticking out your neck ... p. 11, 12



Frisian blood crawls where it cannot go



Bert Witvoet

TORONTO, Ont. — Complete with Frisian cap Mr. J. De Vries from St. Catharines (right) welcomes Ale Wierstra, and his co-members of the Frisian battalion at The Lester B. Pearson airport.

The group, consisting of 11 veterans and their spouses had come to pay a visit to Canada. Everywhere they went, Toronto, Winnipeg, Calgary and Vancouver, they were warmly greeted by Canadian members of the same branch of the Dutch army.

The group stayed in Canada from August 29 until September 19. In several locations they were the guests of branches of the Royal Canadian Legion. The latter provided them with meals and bus tours.

While in Toronto more than half of the group attended the morning worship service of the First Christian Reformed Church of Toronto, where they were welcomed in fluent Frisian by serving elder Wietse Posthumus. Afterwards Pastor Carl Tuyl invited them to the parsonage for a cup of coffee and a comparison of wartime experiences.

Dark statistics from China

C.C. staff

According to a report in the August issue of *The Economist*, many baby girls have been killed in China since the introduction of its one-child-per-family policy of 1979.

According to calculations by an American demographer, Mr. Ansley Coale from Princeton University some 250,000 baby girls have been killed. He determined this by noting that China's girl to boy ratio is abnormally low since that time; 100:112, and even 100:130 in

rural areas. Normal is a ratio of 100:106.

The Chinese Communist government has acknowledged the problem and no one less than the prime minister, Mr. Zhao Ziyang, has demanded an end to the killing of baby girls.

Chinese couples who promise to have only one child receive pay increases, better housing, free medical care and other benefits, reports *The Economist*. Those who break their promise are penalized.

Rural parents, who have no social security to look forward to, depend on their sons for security in later life. With only three children allowed per family (one is better), rural parents take to drowning baby girls before they are registered. This allows them to try for another boy.

In another study, Mr. Coale reveals that some 27 million Chinese died between 1959 and 1961 as a result of Chairman Mao's "progressive" policies. These figures more than match the death toll in the Soviet Union in the late 1920s and 1930s.

Thinkbit

Most Arminians don't even know they are Arminians. But ask any Calvinist — he can sniff out an Arminian in a minute!

From a letter to The Wittenburg Door.

Calvinist Contact

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Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 13, 27, August 10, 17 and December 28, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092.
Head office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours 8:15-4:15 p.m.

Advertising
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or K. Knight Publishing Limited.
Subscriptions:
Canada: \$22.50 for 47 issues; \$42.50 for 94 issues
U.S.: \$20.00 US for 47 issues; \$38.00 US for 94 issues
Airmail: \$75.00 for 47 issues

Editorial Why should this happen?

Canadian Calvinist founded 1945
Contact founded 1949
Calvinist Contact since 1951

Six Canadian police officers killed in a matter of weeks! What a terrible comment on the kind of society we live in today. When people start to kill what is there for their own good, then the lawlessness of the sinful human heart shows itself in all its ugliness.

We are inclined to react with sympathy for the bereaved, and rightly so. "Do not ask for whom the bell tolls, it tolls for "thee." Poor widows and fatherless children. What did you do to deserve this?

But the ultimate question which we must continue to ask is, What did God do to deserve this? Why does our society continue to destroy what is there for its own good? How long will the Lord

Editorial Advisory Board: Stan De Jong, James R. Dickey, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, Sonya Vander Veen, William Van Huizen, Ellen B. Zwart.

keep His anger from us?
It's unfair to ask of those who are immediately affected by the loss of a life to stop asking the question "Why?" "Why did this have to happen to us?"

But those of us who are further removed from the immediate hurt should perhaps ask the other question "Why not?" "Why shouldn't this have happened to us?"

Robertson Davies, well-known Canadian author, said not too long ago, "One cannot go against destiny, it always revenges itself on you." Well, our destiny is to glorify God and to enjoy Him forever. As long as our society goes against that destiny, we may expect the bitter fruits of its disobedience: violence, rape and murder.

Comparing apple popes and orange queens

After the ten-day visit of the Pope, the even longer visit by Queen Elizabeth seemed very much an anti-climax.
Comparing the two visits provides an interesting insight into the different functions the two VIPs hold. One might even quote 1 Corinthians 15 — "The sun has one kind of splendour and the moon another." There is a dignity of the Pope and there is a dignity of the Queen. The dignity of the Pope is personal, comforting and deep. The dignity of the Queen is formal, correct and aloof.

The speeches at the royal banquet in Winnipeg paled in comparison to the speeches held at occasions the Pope attended. Part of the reason for that is, religion adds a depth which a secular monarchy cannot. Another part of it is, a monarchy does not fit contemporary society very well. Our democratic form of government makes the Queen more of a figurehead than the Pope is.

Elizabeth is the Queen of Canada. But she is a very remote queen for understandable reasons. She does not even live here! Her accent, however charming and refined it may sound to North-American ears, puts a further distance between herself and her loyalist subjects. (She is not exactly Canajun, eh?)

We are not speaking against the monarchy as an institution here. Through the Governor-General the Queen provides a stabilizing influence in Canada. One can even make a case for the exhibition of splendour as an ennobling experience.

All of it, of course, is but a shadow of the majesty of God, which, after all, is what a Queen images. But something about our particular monarchical situation seems to say that what we have in Canada is but a shadow of a shadow.

One comfort in this is that we don't have to pay for a palace.

Let's consider a nasty trend

We are happy to receive an article from Professor Bolt that deals with increasing polarization in the Christian Reformed community. It appears on pages 11 and 12 of this issue. We ourselves have for some time now been equally concerned about growing trends of alienation, feelings of distrust that surface in letters to the editor of a number of papers.
Not that there should not be open discussion of honest differences within our community. But it seems that the atmosphere is getting poisoned to the extent that some are not hearing others anymore.

A few weeks ago a pastor in the Niagara region talked about the very same thing. He used an example. If I had raised the matter of children at the Lord's table some ten years ago, he said, people would have commented, 'You are asking some interesting questions; let's discuss it.' If I should raise the matter today, I would immediately be branded a heretic or a liberal.
Why? one may ask. What has happened to make a calm public discussion almost impossible?
We think that Professor Bolt's analysis goes a long way towards explaining why. We thank him for that explanation.

Letters

Parents' voluntary contributions tax deductible, unless ...

I would like to clarify an important statement in your front-page report "Revenue Canada appeals Muldoon verdict" (Oct. 5). You wrote: "It is expected that the appeal won't be heard until next spring by the Federal Court of Appeal. Until such time the verdict by Justice Muldoon is law."
The last sentence should be read and understood to mean: *unless* the Federal Court of Appeal overturns the August 24 judgment of Mr. Justice Muldoon the favourable decision remains the law. It is the law now, for the Federal Court rejected Revenue Canada's wrong interpretation of the Income Tax Act and the

Minister's Information Circular 75-23.
Mr. Justice Muldoon's legal conclusion was very clear: "The public policy favouring the advancement of religion, particularly in light of our special legislative and constitutional declarations in Canada, cannot be set at naught by the minister's Information Circular 75-23 and a few earlier decisions of the Tax Review Board."
Lyle McBurney and Citizens for Public Justice hope and pray that the Federal Court of Appeal will uphold Mr. Justice Muldoon's historic judgment, so that his precedent-setting decision will continue to be the law of our land. This would mean that many Christian and other independent school supporters could continue to benefit from equitable tax treatment by the federal government. Provincial governments will probably

never completely fund non-government Christian schools (I personally question the wisdom of full government funding, but that's a separate issue). Since parental contributions will, in all likelihood, continue to be the main source of their financial support, it is only fair and just that these gifts for "the advancement of education and religion" are considered fully deductible for income tax purposes.
**Gerald Vandezande,
Public Affairs Director,
Citizens for Public Justice**

No Contact, no coffee either

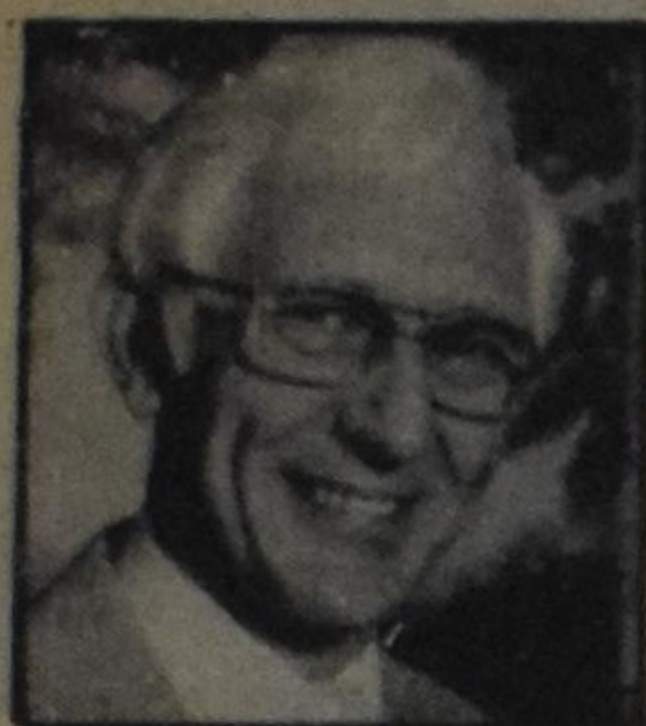
We are still friends of *Calvinist Contact*, but budget restrictions force us to cut back in several areas. I don't buy a

cup of coffee a week either. (A subscription to *C.C.* is less than the price of a cup of coffee per week, according to a promotion brochure).
Perhaps in a year or so we'll renew again.
**Donald Hekman,
Sept-Isles, P.Q.**

Cheap shot at Edmonton Church

Your article on the demise of Edmonton's Second CRC left much to be desired. Using phrases like "spiritual blight" and "lip service" as your bold-lettered subtitles, the article leaves the distinct impression that Second's demise was quite possibly the judgment of the Lord on an unfaithful and weak congregation.

SKYLIGHTS/WILLIAM R. RANG



Being genuinely sorry

Should a child be required to say sorry even if he does not mean it?

Some years ago I asked this question at a P.T.A. meeting. A few mothers argued that children must learn that they cannot at random hurt others and that therefore they must learn to say "sorry." Other mothers felt that saying sorry ought to be an attempt at removing some of the hurt caused to someone else.

However, there were some moms who looked at the whole issue from a different vintage point. You may not say "sorry" when you don't mean it. Don't say it simply because you want to be polite or because you want to remove the hurt. Most certainly don't say it because you fear the punishment that your transgression evoked.

Well now! We teach our children to pray to the Lord for forgiveness and correctly so. But have we ever explained to our children that in order to be forgiven you must want to be forgiven because you are genuinely sorry?

This may well prove to be an eye-opener even for us. It's quite useless to ask the Lord to forgive my sins as long as I am not sorry for what I have done or left undone.

I add this last part to it because I have come to a stage in my life in which I am much more concerned about my sins of omission than of those of commission. This is partly so because many of my wrongfully done things I have an awareness of. But who of us can clearly picture his sins of omission, many of which lie outside our consciousness? Yes, they must be forgiven, too. And yes, I must be sorry.

With all respect for His majesty and holiness I still want to say that God is not a vending machine; put a prayer in and forgiveness comes rolling out.

I think that the Scriptures tell me that saying sorry is a form of sacrifice. And the sacrifices of God are a broken and a contrite heart. David said, too, that he learned to know his transgressions (Ps. 51), and with that he really meant that his deeds were not only sins before God, they had also become sin to him.

That's what is needed. Our sins must become sins to us. Then we will know that they may not stand between God and us. Then we will want to be forgiven.

Oh yes, my sins need to be forgiven, but that is not all. The power of sin itself must be destroyed within me. I cannot have the one and not the other.

Hence, that is what I am praying for, too.

William Rang is principal of the Dunnuille Christian School.



EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

And then to hint of its demise as being 'prophetically' foretold!! — it was too much. We call that sensationalistic journalism. For those families now forced to find a new church home after all these years, it was a cheap shot.

The mass exodus of members into suburban churches was, as you mention, a factor. But it went hand in hand with a desire to live near one of the Christian day schools.

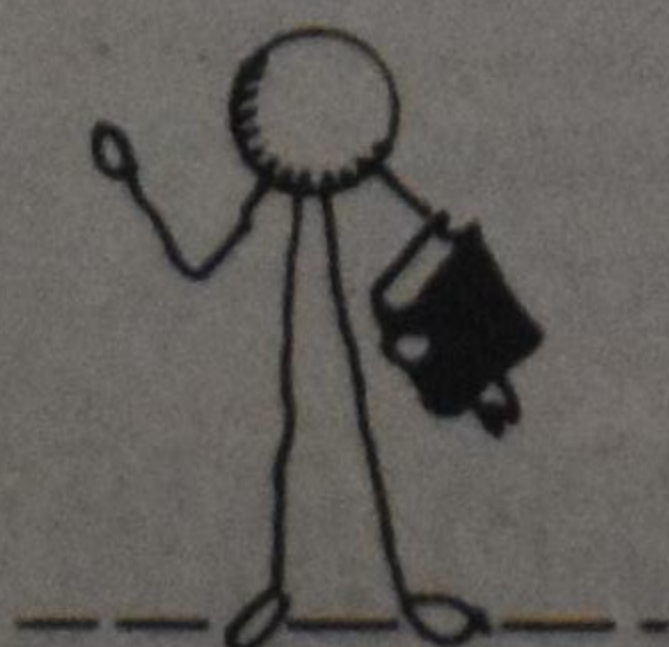
Perhaps an equally practical matter such as the inadequate long-range planning done by Second in particular, and the Edmonton CRCs in general, was another factor.

But to insinuate that Second's demise was the final chapter in the story of a weak and weakening congregation does a tremendous disservice to the many faithful and solidly committed members

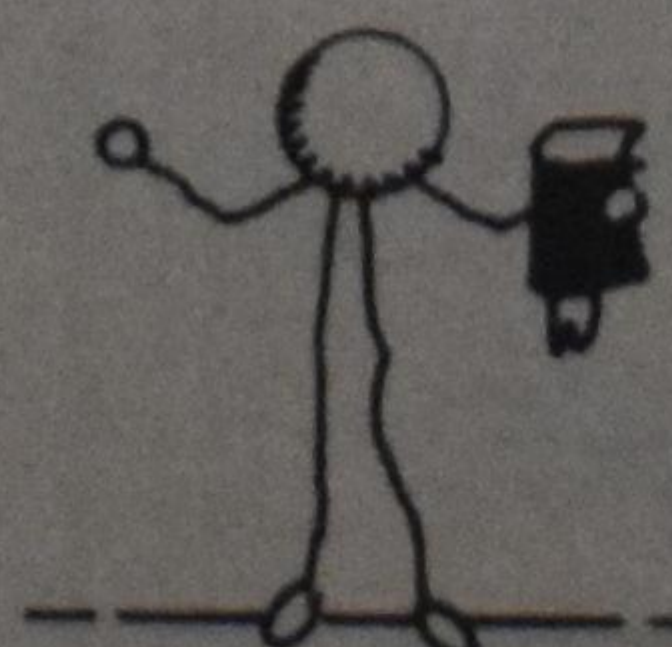
who worshipped there throughout the years. In fact, it hurts.

The demise of Second brings sadness to many. Many immigrants have lost another root. So please, rather than

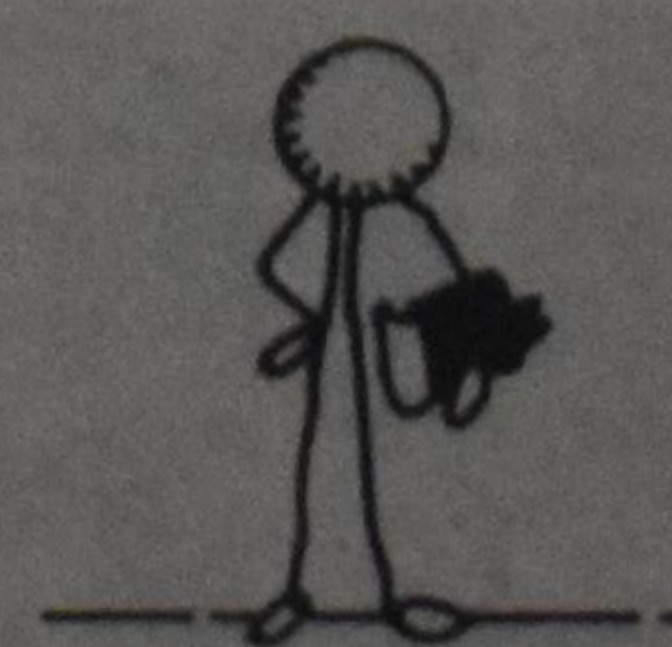
the stuarts



MY BIBLE STUDY HAS ITS STRENGTH, AND IT HAS ITS WEAKNESS.



MY STRENGTH IS THAT EVERYTIME I STUDY A PASSAGE I GET AN INSIGHT.



MY WEAKNESS IS-- IT'S ALWAYS THE SAME INSIGHT.

longer letter

One rule for all

One trivial but somewhat disconcerting flaw about *Calvinist Contact* is what might be called the Restricted Privilege of Parallel Response, the dreaded editorial device that threatens to undermine the principle of Equal Opportunity Response.

An example of RPPR is found in the Sept. 28 issue: Mr. Jake Kuiken objected to something Dr. Bernard Zylstra had written earlier. Zylstra was given the opportunity to publish his response in the same issue, directly below Kuiken's objections.

If memory serves me well, this privilege is extended to only a few people and, not being among the few so favoured, I naturally decided to object.

In consideration of the virtue and prominence of the few luminaries occasionally so privileged (Vandezande, Zylstra, Antonides, Vanderkloet and possibly some others), I briefly considered that deference on my part was more appropriate than misguided valour. But aware that humility is one of those rare virtues we so dearly love to see in others, and having been denied the coveted RPPR myself, I thought it my duty to point out the danger to the principle of Equal Opportunity Response, reasoning that adding yet another principle to our already formidable repertoire surely would not hurt.

In the issue in question, the technical debating advantage went to Zylstra, as it usually does to anyone printing a parallel response. Had his response not appeared until the following week, his point would have carried much less weight, the attention span of most readers not being particularly legendary nor their interest very persistent.

A hyperbole: If I were to attribute, say to Mr. Gerald Vandezande, endorsement of the right-wing American view that the U.S. should annex Siberia, "as it was once part of Alaska, which is ours," he could, by exercising his RPPR option, ridicule me — and deservedly so — and, with uncharacteristic venom, attribute to me the quote: "The best foreign policy decision ever made by the White House was to buy Alaska from those godless communist Ruskies." Having been denied iniquitously the RPPR option, I would not have been able to furnish an instantaneous reply, thus forcing the reader to pore through history

books for the date of the Alaska Purchase or, which is more likely, leaving him with this projected illusion and me with some questionable credentials.

The point: In his reply, Zylstra describes Kuiken as a civil servant. Yet in Kuiken's own letter, I do not find him making this fatal admission. Kuiken might well be a programme director for some community volunteer agency, which, of course, is not fatal, for then it would not be incumbent on him to unveil the plan of fiscal responsibility Zylstra so earnestly desires.

In the meantime, Kuiken's status remains in doubt. Would he take the trouble to deny that he is a civil servant? Conversely, would he have the courage to admit it?

Response to letters submitted are of an editorial nature. Thus, the RPPR option should be limited to the editors listed on the masthead. Failing that, there should at least be a judicious extension of such privileges.

J. C. van Oosterom,
St. Catharines, Ont.

Editor's response

In the celebrated case of Kuiken versus Zylstra (D. T. C. 1984 at p. 1503) Kuiken himself sent a copy of his letter to Zylstra, thereby giving him the opportunity to respond immediately.

Bring children to gospel feet

In reply to the letter from Joyce v. d. Galien-Posthumus (Sept. 28) entitled "Don't bombard with Christian education articles, I would like to share the following.

I am so thankful for my Christian School education. Having had only six years, it still has given me a lifelong wealth of spiritual joy.

Every week we learned a new hymn and each day a new Bible story was told. After a few years we were able to sing the hymns without a book and remember many stories from the Bible that were literally stamped or imprinted on our mind.

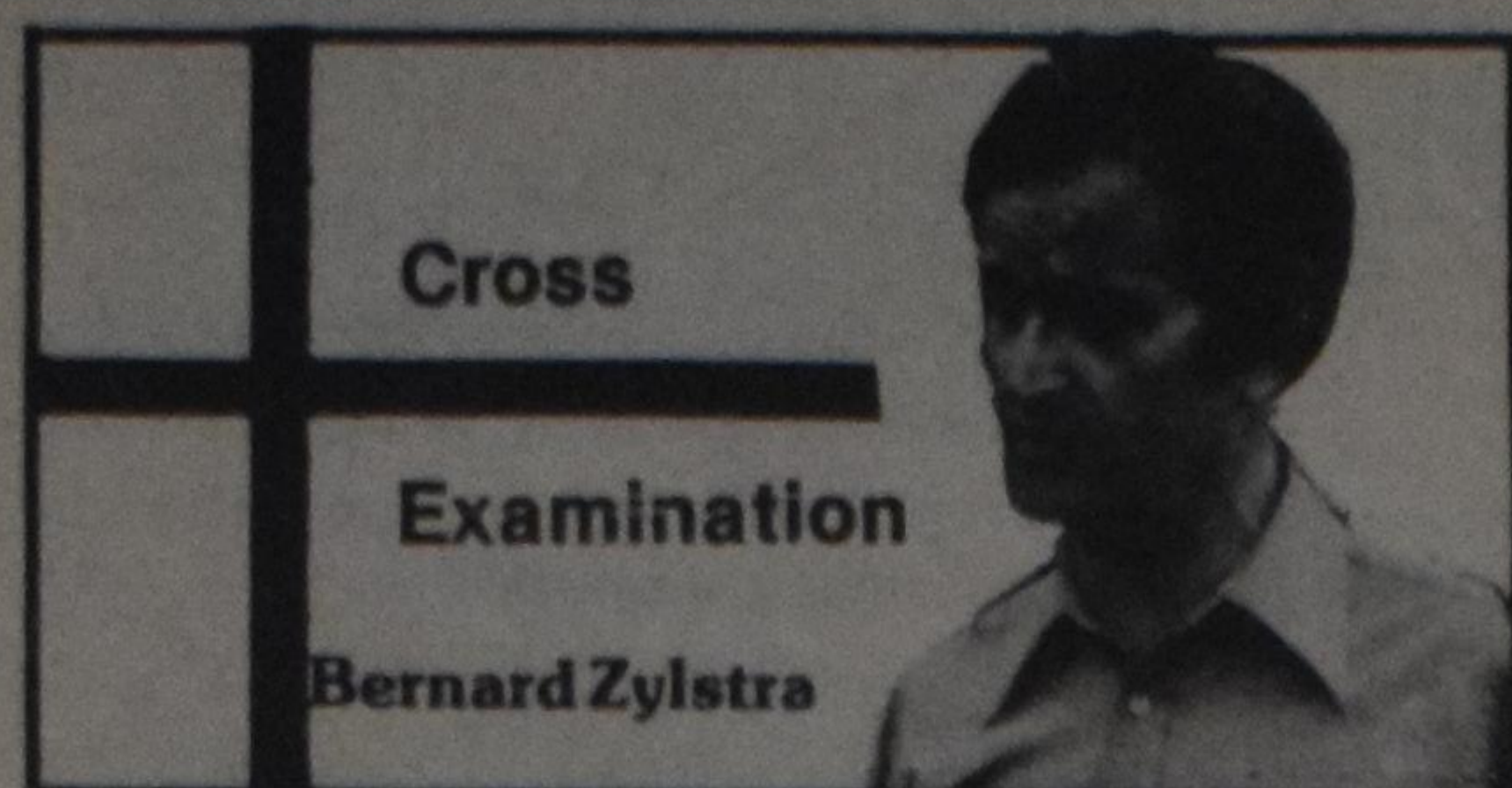
What do I want to say? Let us bring our children where "the feet are of them that preach the gospel of peace and bring glad tidings of good things." (Rom. 10: 15).

I recall a Miss Tichelaar in nursery school. She had a saintly nature and nurtured us with love.

She said on a Saturday morning before Easter "Tomorrow our minister will preach about Mary Magdalene's visit to the sepulchre of Jesus, and I would like you to listen very carefully to what she will find." Miss Tichelaar passed away two years ago at age 92. She has left a lasting impression on my mind."

K. Mazereeuw,
Mississauga, Ont.

Society



The Christian Reformed Church in North America finds its origin in the Afscheiding (Secession) of 1834. Dr. Louis Praamsma, retired minister and church historian, points out four marks of the churches of the Secession in his book *Het dwaze Gods — God's folly, do these marks still apply to us?*

1. Respect for the Bible

The first trait, Dr. Praamsma writes, consists in holy respect for the Scriptures as the revealed Word of God. In this the Secessionists were true spiritual children of the Reformation. They only wanted to be persuaded on the basis of the Scriptures; and in their churches they wanted nothing but the proclamation of the Christ of the Scriptures.

Have we maintained this trait of the Secession? Yes. The authority of Scripture is respected in our midst. The intensity of debate in our churches is in many ways a result of our common respect for the Bible.

For instance, the difference among us with respect to the issue of women in church offices is — to me — not an indication of indifference toward the Bible but of a shared subjection to the Bible. We differ in our interpretation of it. Because of that shared subjection I think the time will come when the difference in interpretation will divide us less than it does today.

2. Confessional loyalty

The second trait of the Secession churches, Dr. Praamsma writes, is unshakable loyalty to the Reformed confession formulated in the Heidelberg Catechism, the Belgic Confession, and the Canons of Dordt. The issue faced was this: Is the confession "elastic" so that every preacher may play around with it as he pleases? Or is the confession a document of trust and loyalty by means of which we in the church know what we can expect from one another and by means of which the congregation has guarantees that what is proclaimed to her are not merely the ideas or ideals of men, be they ever so noble.

How do we fare on this score? Not so good. If there is one thing that strikes me as I travel through Canada, it is this: particularly our younger families are beginning to lose a sense of confessional identity as Reformed Christians. We are bombarded today from every side — particularly via radio and TV but also via our neighbourhood churches — by interpretations of the Gospel that are in many cases entirely contrary to the Reformed confessions of our churches.

And yet, how many of us are quite unaware of the difference! The Gospel is being proclaimed by men, be they ever so noble, in various versions of Arminianism, spiritualism, and the power of positive thinking. And the Reformed confessions do not shape our listening ears.

3. Ethical inflexibility

The third trait of the Secession churches, Dr. Praamsma tells us, is inflexibility (*onbuigzaamheid*) in matters of rules and regulations other than those of King Jesus. The fathers

Is the spirit of 1834 still alive?



of the Secession wanted to subject themselves to the yoke of Christ but not to the rules and regulations of human beings, including the rules and regulations of King William I.

What about us? It's hard to say because the government does not impose upon our churches rules and regulations that burdened the Reformed Church in Holland in the first part of the last century. Do we still have the courage to go it alone? Do we still live out of the conviction that obedience to God comes before obedience to human institutions? Let me just leave it as a question.

4. Spiritual antithesis

The fourth mark of the

Secession churches, Dr. Praamsma teaches us, is their antithetical direction. They had a strong antipathy to the mixture of truth with pseudo-truth. They rejected a fusion, synthesis, and toleration of positions foreign to the church. They fought the spirit of the time which attempted to combine every possible ecclesiastical colour into a beautifully fabricated rainbow of purely human love and toleration.

Spiritual antithesis? It is hardly mentioned in our midst! We fight for the maintenance of our churches and schools. In that way we are similar to many Christian communities and groups in North America. But do we still realize that the

spiritual antithesis is as broad as life itself?

North American society gives freedom to religion in the church and in the home but it obstructs the practice of religious conviction in public life itself. Because of this public and professional life is largely secularized. The Secession was the start of a renewal in the reformed churches to fight that secularization.

Our commemoration of the Secession of 1834 is meaningful if at the same time it leads to self-examination!

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

Life of Christian student ...

... continued from page 1.

Students should recognize that they are "apprentices, not masters of scholarship," Van Leeuwen said. Some feel compelled to offer the final word on their chosen topic and when they are unable to do so, fail to produce anything at all.

"Do the best you can while mindful of your own immaturity, and reminded of the fact that it is finally God, not we, who brings in the kingdom, and who calls us to do our humble best in the particular historical circumstances in which he has placed us."

Cultivate intuition and piety

Students should also cultivate their intuition, Van Leeuwen said. Although intuition often suffers in the formal, analytical college setting, "feeling, intuitions, fantasies and even mystical experiences are often the precursors of brilliant experiments and theories," she said, citing Archimedes' discovery of buoyancy while taking a bath as an example.

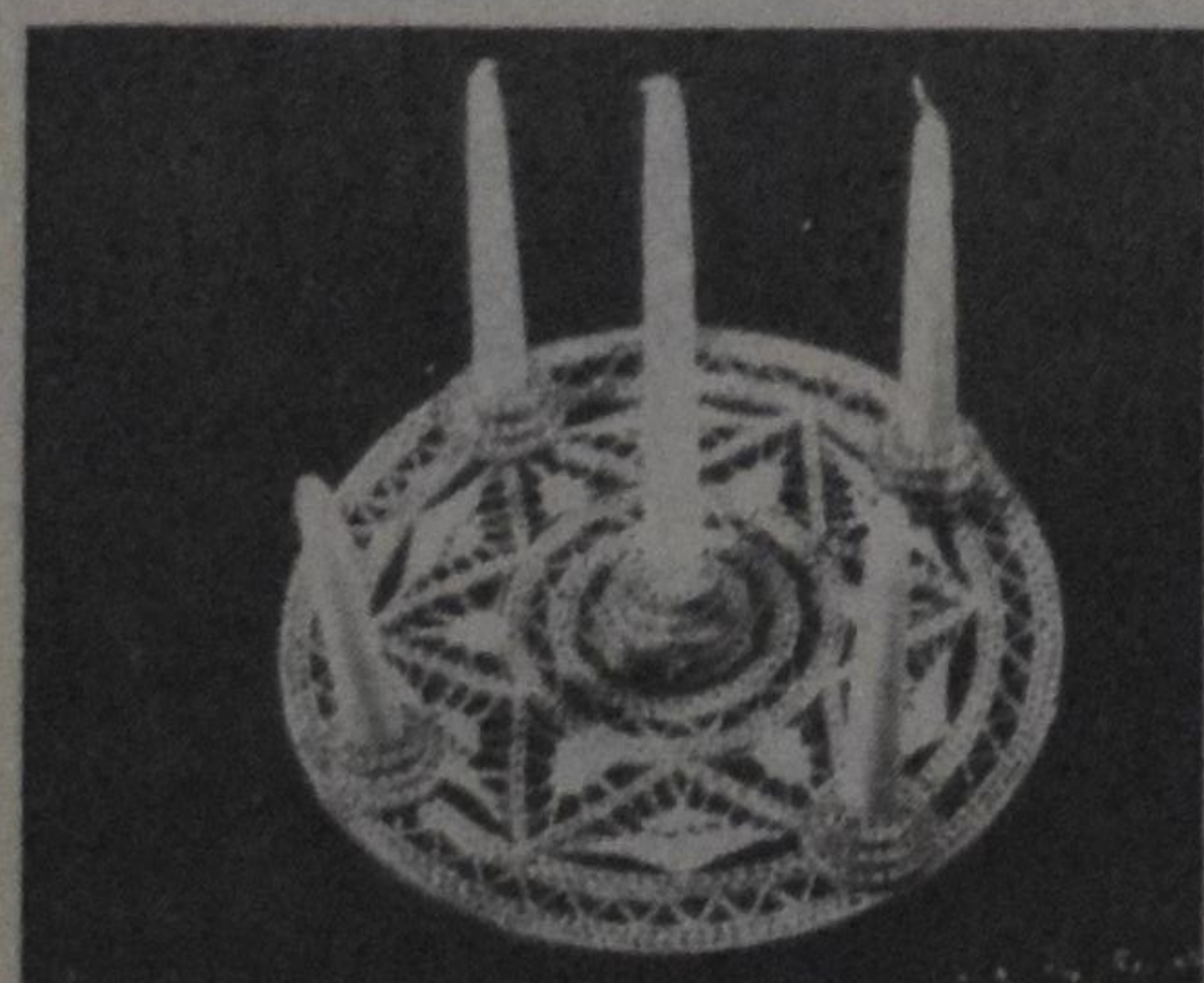
"Do not neglect the life of simple, devotional piety while you are here at college; do not succumb to the temptation to

believe that ... because you have reached the stage of formal-operational thinking with its demanding rigors of logical analysis you can now put the life of the Spirit behind you.

"If you can run risks as you struggle to integrate faith and learning, if you can balance the life of intellect and intuition, of bold analysis and humble spirituality, then I believe that you will continue to develop well and truly as children of the King."

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Pensive Dutchie

Syrt Wolters

This question was prompted by an article in another magazine.

The writer of that article wrote:

The church urges me to witness where I am. Where is that? It is in the often hostile surroundings of a public school system, in an even more incompatible teachers' union, and in a blatantly materialistic society with grotesque structural flaws and often corrupt political systems. That is where I am to be a light set on a hill. A small hill, I thought, surrounded by mountains. What chances does my light have of being noticed? What chance does a Christian have of establishing a separate identity within the mountain ranges of the world? Sometimes we see only the mountains and forget about the light and our hill.

This writer pictures himself as a single individual in the midst of growling wolves. I tend to think that the writer misinterprets the saying of Jesus "You are the light of the world." Jesus said these words at the beginning of His sermon on the Mount. We read: "Seeing the crowds, he opened His mouth and taught the people."

Jesus is not talking about a little individual light in the midst of total darkness. He is talking about the new humanity, which is the light of

the world set on a hill, visible to everyone. Instead of thinking of a little candle light, apt to be blown out by the first breath of wind, I believe that Jesus meant that the light of the new humanity, redeemed by His blood, cannot be missed by anyone. It is set on a hill, not smothered by surrounding mountains, but noticeable by everyone around!

We seem to interpret this to mean that we must each be a little light: you in your (secular) corner and I in my (secular) corner.

We must live in the world, but not be of the world, which means to me, that we must work and live in the world, but not on the terms of the world but of the Kingdom of Christ.

Certainly, Jesus bought individuals with His blood, but everytime He adds an individual to His elect, He instantly brings him/her into the Covenant, in the communion of saints. It is to that communion that Jesus is speaking in the Sermon on the Mount, and it is that community to which He says: You are that bright shining light in the dark world, which lights up the entire world with all its problems and worries. It is by that light that it is only possible that those problems can be solved.

The writer of the article wanted the church to do the "communal witnessing." He

means the church as denomination. He wants the church to be that bundle of light set on a hill.

I don't think that this is the task of the church as denomination. As Body of Christ, yes, but as denomination, the church should stick to its calling: Preaching the gospel; preaching the Kingdom. The people in the pew, the "crowd" must act as light set on a hill!

After all, the church as we know it, as a denomination, does not even belong to the creational order. Society and its culture does. And the Body of Christ's task in the world is to show the world how cultural life should be lived. They engage in teaching, in social relations, in politics, in economics, in art and whatever there is in the God-created world.

But they do it on the terms of the Kingdom of God and not on the terms of the secular world! That's what Paul is talking about when he wrote to the Romans (not individually, but communally): "Do NOT be confirmed to this world, but be transformed by the renewal of your mind."

Tell me — what has our individual witnessing in secular organizations achieved? Did these organizations become less secular because we were there?

Have our political parties become less secular because some individual Christian has been witnessing there? Or could it be that our political thinking has become more secular in the process?

We defend ourselves by expecting that the church as denomination should do the communal witnessing. Apparently, as individuals we lack the guts of faith to say: "NO world! Not on your terms, because I have a personal relationship with Jesus Christ, whom I believe has been given all authority in heaven and earth, an authority to which your organization is also subject, whether you acknowledge it or not."

If the summary of the law of God is that we should love Him with every single fiber of our existence, how do we dare

imagine that a decision to join a secular pattern of the world falls beyond its scope?

What is the Kingdom of God? It is cultural living in all its totality to the praise of God as our Creator meant it to be lived. Redemption in Christ means that we are citizens again to live life based on the constitution of the Kingdom: Love for God and neighbour.

Of course, if we live such a life, it will not all be rosy. Instead, we will be ridiculed, boycotted and persecuted by the world. But in that we shall be blessed. With that Jesus concluded His Sermon on the Mount.

Syrt Wolters operates a barbership in the Empress Hotel of Victoria, BC

The organ could not pipe

... continued from page 1.

The actual evening of celebration arrived. There were people from Dundas, of course, but also dignitaries from Toronto, Woodstock, Brantford and other important places. Chairman Van Geest opened with prayer and Bible reading. He then introduced the guest organist who came to the front and took a bow.

Everyone was poised for the moment when the first jubilant tones would descend upon them, signalling a new era for a rejuvenated organ and a grateful congregation. Andre Knevel flicked the switch on the console, there was a strange noise in the basement. Then, nothing ... a deadly silence fell on expectant ears.

Len Van Geest rushed downstairs to find out what had happened. He announced his diagnosis after a few painful minutes: the blower motor had picked this important moment to blow a bearing instead of air. The concert could not take place.

The defect had nothing to do with the organ, which had been checked out again and again and was in A-1 shape, according to an embarrassed Mr. Van Geest. The audience was

asked to pick up the \$5. they had paid for the concert. \$395 were not picked up. The Committee has decided to try again on November 3. Mr. Knevel will once again take a bow and it is hoped that the blower motor will this time cooperate.

Admission on November 3 will be free, says Mr. Van Geest. But a collection will be held so that those who did not leave their earlier admission fee in the hands of the Committee have an opportunity also to

contribute to the organ fund.

It is rumoured among members of the congregation that the blower motor had simply taken its revenge. The Committee had paid \$30,000 on rebuilding an organ and an undisclosed sum to the organist for his concert. And what had been spent on the motor? Zilch!

The moral of the story, according to some, is that he who pays the piper does not necessarily call the tune.

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Church

Pastoral Pondering

The rhythm of worship: God speaks, we respond

Peter Nicolai

Worship is something we do; *worship* is a verb not a noun. We may not be passive and uninvolved in worship. What we do is dialogue; God speaks to us and we listen and speak to God and to each other. That's what sets the pattern and tone of the order of worship. We do well to be aware of it.

Worship begins when God "calls to worship"; we respond with a song of praise, a declaration of dependence (invocation) and prayer indicating that we want to respond favourably to God's call. God greets those who have gathered in His name with a declaration of grace; this is called the "salutation." It is proper, since this is not a prayer, to accept the greeting with uplifted heads and hearts. We certainly don't close our eyes or look at our feet when a friend greets us; neither need we do so when God greets us.

To be assured of God's grace, to be in His Holy presence, is to be conscious of our continual sin — we therefore confess our sin in prayer and Psalm. God responds to our confession with forgiving assurance and reminds us of His guides for the forgiven life (the decalogue or other instruction from Scriptures). Our response to God's pardon and instruction is a song of dedication and, as dedicated people we seek God's Spirit in the hearing and speaking of His Word (prayer for illumination).

God then speaks to us through Scriptures and the sermon. We respond with prayers, songs and offerings declaring to God and to each other the commitment of our lives to the Lord. God pronounces His blessing which we accept — again with uplifted heads and hearts — and we signify this by singing or saying "Amen." ("let it be so, Lord!") or an appropriate doxology. Our worship is not concluded until the blessing has been pronounced and God's people have responded. That's why you shouldn't be pulling on your coat and shuffling books during the benediction or the doxology.

I hope you sense the rhythm that ought to be present in all worship. God speaks — He is God — and we respond; we are His people — privileged to love and adore Him.

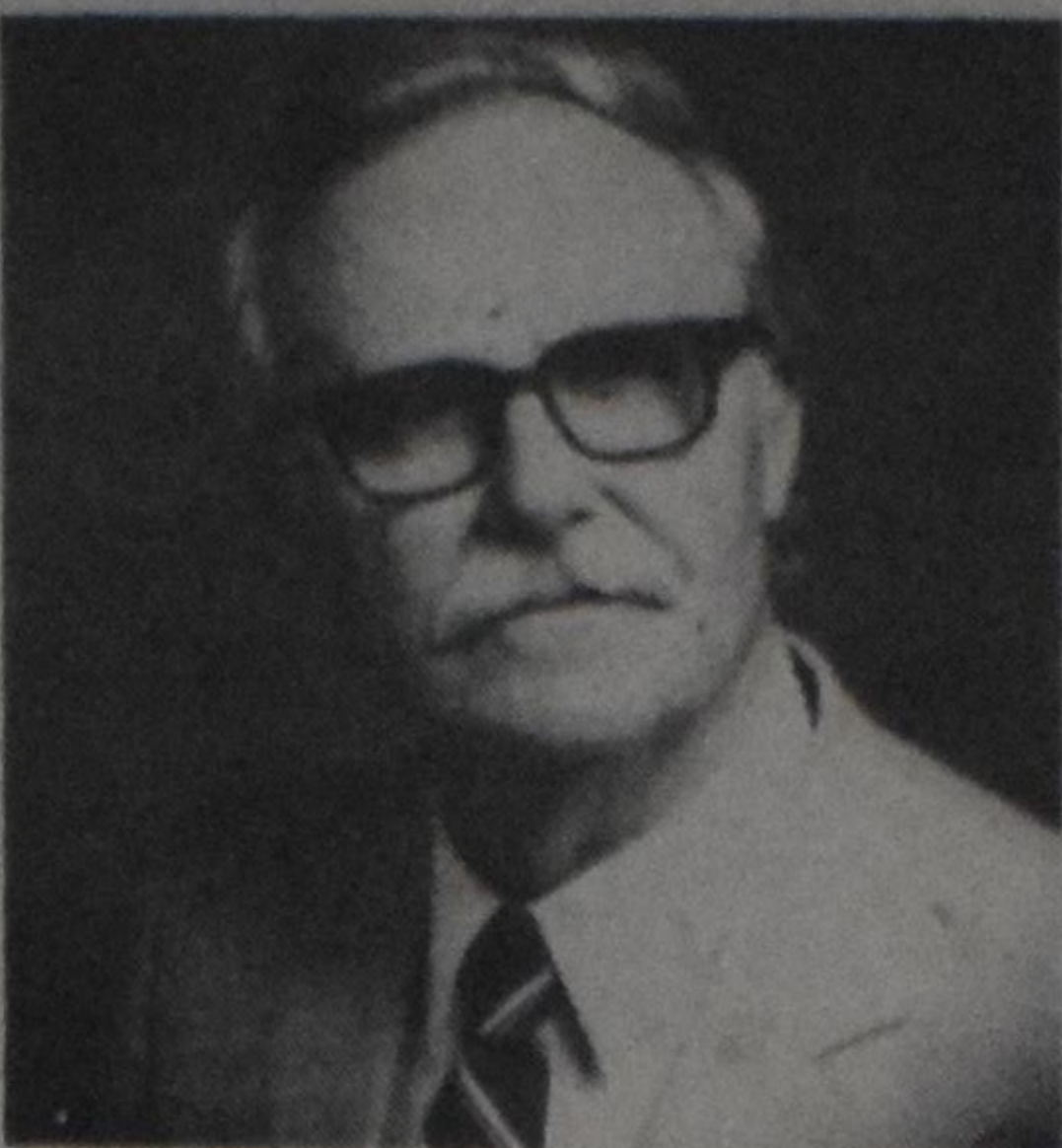
Peter Nicolai is co-pastor with Peter De Bruyne of the 2nd CRC, Brampton, Ont.

CRC growth: A family affair?

Marian Van Til

Dirk Hart, Minister of Evangelism for the Christian Reformed Board of Home Missions, has made some "unscientific comments" on the growth statistics found in the 1984 CRC Yearbook.

Hart points out an overall growth rate of about one



Correction:

Last week's picture on the Church page featured Rev. James Van Weelden, not as the caption indicated, Rev. Hilbert Vander Plaats.

Attention Consistories:

The church news column is printed as a free service by Calvinist Contact. Please send church news to: Church Page Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Rime or Reason

To study at a seminary won't always be illuminary. While pondering the realm of grace the natural moves out of place.

Klaas Sis

That light at the tunnel's end toward which we all do strain — have you ever thought, my friend — might be from an oncoming train?

Sy Nodd

percent per year. However, it is biological growth that accounts for this; discounting net biological growth reveals a loss of 1,114 members in 1983. Members added from other denominations is the lowest since 1976. "Reversions" show a steady rise in twenty years, having increased to .66 percent from .14 percent in that time. This number includes lapsed members, resignations, erasures, and excommunications.

Lest CRC members feel

disheartened by these statistics, Hart also points out that additions by way of evangelism are the highest ever, as is the number of churches (838). And the number of members leaving for other denominations shows an overall decline.

The official membership of the Christian Reformed Church in North America now stands at 302,436. Actual membership is somewhat higher due to churches which underreport their membership numbers.

Graham attracts crowds and unprecedented press coverage

LENINGRAD, USSR — Evangelist Billy Graham preached to overflow crowds at Russian Orthodox and Baptist Churches during a two and a half day visit here that attracted local press attention described by church leaders in Leningrad as "unprecedented."

More than 3,000 persons, many of them young people, filled Leningrad Baptist Church to hear the preacher from America. Hundreds stood outside in a drenching downpour and listened to the service on a loudspeaker.

Backed by a youthful 100-voice choir, Mr. Graham preached the same kind of message he has preached all over the world for many years. He concluded his sermon with an appeal to his listeners to become followers of Christ. Scores raised their hands to indicate their response. Many people throughout the vast congregation wept openly.

Earlier in the day, Mr. Graham spoke to 400 Orthodox seminarians at the Leningrad Theological Academy, one of five Russian Orthodox theological schools in the Soviet Union. The evangelist gave pointers on how to communicate the Gospel. He was warmly received by Orthodox leaders.

On the following day, the evangelist preached about the meaning of the cross to more than 6,000, many of them standees packed tightly in the aisles, at a special feast-day service at the Russian Orthodox

Holy Trinity Cathedral. Peace was a prominent theme throughout his Leningrad visit. "If we are to have peace in our world," he told several audiences, "it will come from Christ, the Prince of Peace."

Graham called on the world's leaders to renounce "inflammatory rhetoric" and to renounce "those who practice terrorism." He urged that The Helsinki Agreement on human rights "be observed in all nations, both great and small" as he outlined "concrete steps" nations and their leaders can make toward peace.

Mr. Graham emphasized repeatedly that he had come primarily as "an ambassador of the Lord Jesus Christ" to proclaim the Gospel. Both the Leningrad and National Soviet Press published accounts of Mr. Graham's visit, and Soviet radio and television carried coverage. It is the first time such attention has been given an evangelist, said a Leningrad pastor.

There are eight Baptist churches and two Pentecostal churches in Leningrad and the surrounding suburbs. The main Baptist church has about 3,000 members, and the others have from 50 to 100 each. The Pentecostal churches have 400 and 150 members respectively. The Orthodox do not keep membership statistics, but Orthodox strength is estimated in the tens of thousands in the Leningrad area. They are served by 14 churches and cathedrals.

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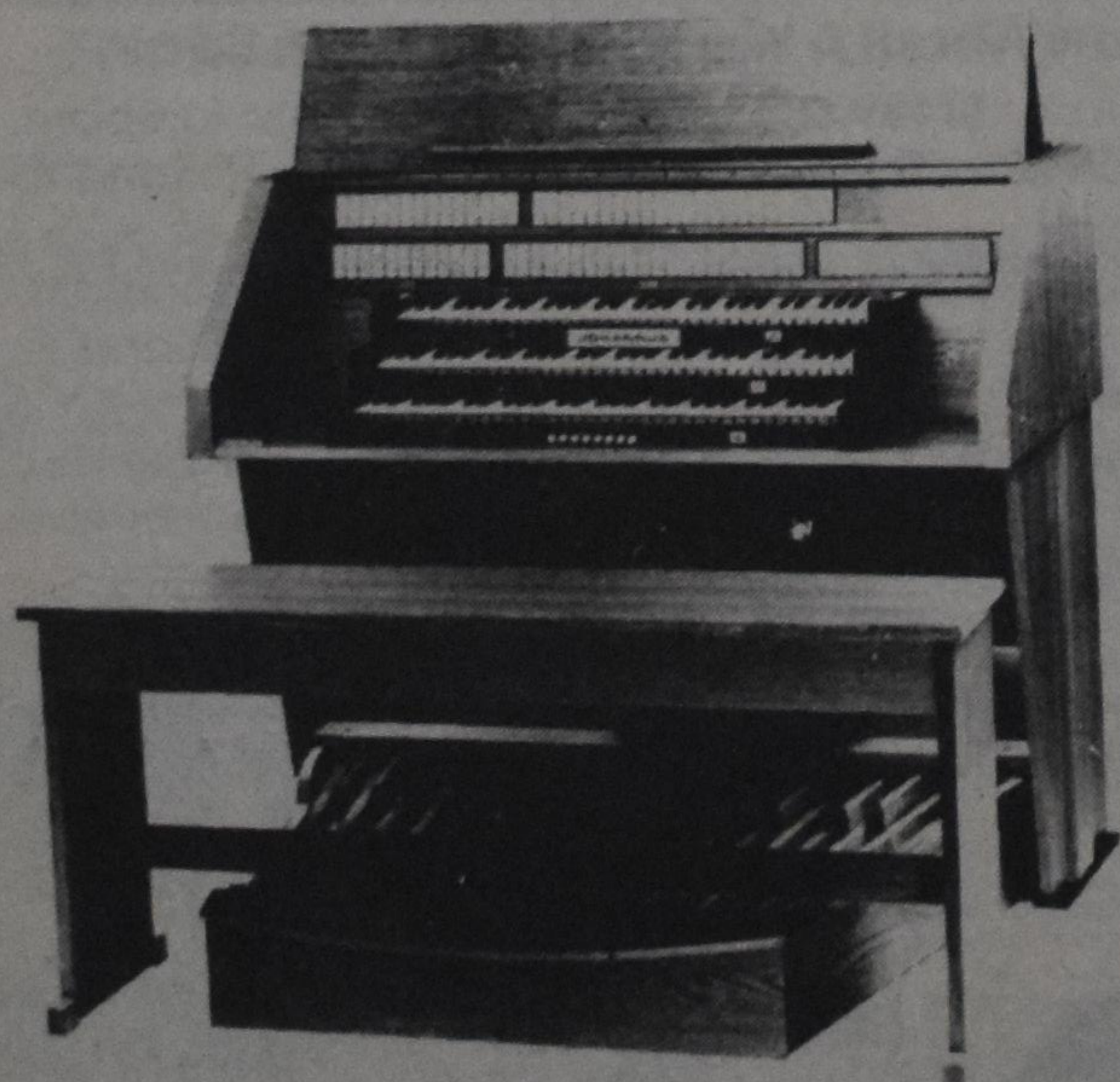
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— to Saskatoon, Sask., Rev. Herman van Niejenhuis of 1st Kingston, Ont.

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— to a church planting ministry with the CRC Board of Home Missions in Arlington, Texas, Rev. Daniel R. Tigchelaar of 1st Victoria, BC

— to Grand Prairie-La Glace, Grande Prairie, Alta., Cand. Pieter Hendriks.

Anniversary Celebration

— Immanuel CRC, Hamilton, Ont., plans to celebrate its 25th Anniversary with a banquet on Sat., Nov. 10, and a special service of praise on Sun., Nov. 11, at 3 p.m. in the Mohawk College Auditorium.

All former members and friends are invited to join us. Requests for anniversary books, banquet tickets, and lodging should be made to Klaas Terpstra, 416-385-4287.



Pastoral letters

Rev. Leonard Schalkwyk

What to do when Mother grows old

To show that my article has a solidly Reformed basis, I have divided it into three points:

- I. Who is this Mother?
- II. Is she growing old?
- III. If so, what can we do about it?

I. Mother, my Mother

Down through the ages the church has been called our Mother. This is with good reason: You were born in her, you were fed by her with the milk of the Word and when you grew up you got solid foods (Hebrews 5:13, 14).

One of the sentences often repeated at a fast-food restaurant is: "one hamburger, please." But at Mother's any Reformed Christian often says: "one Heidel-burger, please." That order is even in the Church Order. Thousands and thousands of solid, meaty Heidel-burger have been served by Mother all across this continent and in many other outlets in the world. One of the most recent and popular stands can be found in the Philippines. People literally devour them and ask constantly for more. Mother has fed you.

Small wonder that no one less than Abraham Kuyper often referred in his sermons and articles to the State Church as his Mother. He never left that Church until he was thrown out of the house.

In the history of the church many have misunderstood the church as Mother.

For ages the Roman Catholic Church has taught "Outside the mother church, no salvation. Others have underestimated the value of mother: They became the schismatics.

But Reformed people are balanced people. They know: "Outside of Jesus, no salvation." On the other hand, one of our liturgical forms warns against "all who seek to raise discord, sects and mutiny in Church or State" (Form Lord's Supper, #1).

II. Is Mother growing old?

In a sense, she can never grow old: "The gates of hell cannot prevail against her," not even in the end time of the False Mother, the great harlot Babylon (Rev. 17:5).

Yet, this mother church has a visible appearance as institute. Since we are still in this world, it cannot be otherwise.

Some congregations try to evade this by having "fellowships" or "community churches" which are linked to no denomination. But the result is simply an ingrown child, a loner, who soon develops all kinds of unbiblical, unhealthy

deviations of the strangest stripes.

To stay healthy we have to interact with other sister churches and form a kind of "denomination."

Thus, among others, the Christian Reformed Church has grown on this continent: congregations banding together in one conviction about the Bible and the truth of God's Word, independent of what the world may try to dictate to them.

However, everything grows old in this life. Homes, cars, people. After a certain time everything deteriorates and has to be shored up.

We like to think that congregations and denominations are beyond this aging process. But they are not. In almost every denomination after the third or fourth generation a weakening sets in.

This happened in the early church soon after New Testament times. Already in John's letter this symptom is mentioned. John was the longest-living Apostle and his letters were one of the last written of the New Testament books.

John warns against the fore-runners of what would develop into "Gnosticism." In those days people called the body "the cage of the soul." With Greeks any god who had a body, was no god. Therefore, some Christians tried to "update" the Gospel by adapting it to the fad of the times. They would not accept that Jesus was a real human being, that he really "had come in the flesh" (1 John 4:2, 2 John 7). The church grew old: the bacteria of the world gained entrance.

This same aging is noticeable in the Protestant churches, about one hundred years after the glorious Reformation. It also has happened to the Methodist church which had emerged from the great revivals under John and Charles Wesley.

Under Dr. Abraham Kuyper's leadership a church was organized in such a way that it should forever be pure. To a large degree it was fed by the famous Bible-believing Free University. We know what happened to that University and we also know what happened to the Gereformeerde Kerken. They started to age even before they had reached the century mark.

It is a sad thing, but we have to face it squarely: churches can start to suffer from old age.

The Christian Reformed Church was started in 1857. Warned by the devastating results in the old country, our denomination has fought off invading bacteria. But more and more cracks are showing.

III. Can Mother be cured?

Let me first mention some symptoms, lest someone may make-believe that all is well with Mother Church.

Here is the diagnosis: any church that grows old becomes sensitive to the influences of the world around her. In church

history this is called "accommodation."

Nowadays it is a fad to stand up for the "right" of homosexuals. So, the church appoints a study committee and we come half-way: homosexuality (the inclination) is not a sin, but may be a psychological disorder or so. (Acts of Synod, 1973 article 53, 3a).

But that is not enough. We keep harping on this fad. More than 10 pages of *The Banner* (Sept. 17, 1984) are devoted to homosexuality. In it is given the mailing address of "Dignity," a movement of homosexuals

who assume "that homosexuality is a condition to be accepted, not an illness to be cured."

It is a fad these days to stand up for the "right" of women. So we appoint a committee and after a decade of hee-hawing we allow consistories to ordain females as deacons, for a start. Some texts are adjusted for this purpose.

Of course, there are some people who say: "Why make so much fuss about those women in office? It is not about obedience to the Scriptures!" If you think it is not about the

Continued on page 20 ...



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School

Chalkmarks There she grows

Christian education continues to expand across Canada, due in part to disenchantment with the public school system.

Focusing on British Columbia, here is a brief look at school growth within that province.

- Cariboo Christian Academy in 108 Mile House is planning to open in September, 1985 — one year later than originally planned because of a fire which destroyed the main building of Circle Square Ranch. The school hopes to have boarding facilities for junior secondary students as well as serve local day students.
- Pacific Ridge Christian School in White Rock did not have significant enrolment to start this fall. Those presently involved in the school are cooperating with another group to determine whether it is feasible to start another Christian high school in the Surrey-Langley area, possibly in cooperation with Trinity Western College.
- Three more schools started new kindergartens for the first time this year: Ladner, Agassiz and Agape in Coquitlam. Most elementary schools in B.C. now offer the kindergarten program as an important entry point into the full Christian school program.
- Pacific Christian School in Victoria has plans to embark on a \$1 million building program later this year. It is its third major project in five years.
- Vancouver Secondary Schools is looking for portables to meet the demand for larger enrolment. Nanaimo has already added two portables and is now considering a new building as part of its long term goal.
- Richmond Christian Elementary School, crowded with 115 students in somewhat cramped quarters, hopes to have a new building by next September.

Corrine Kass appointed new Academic Dean at Calvin

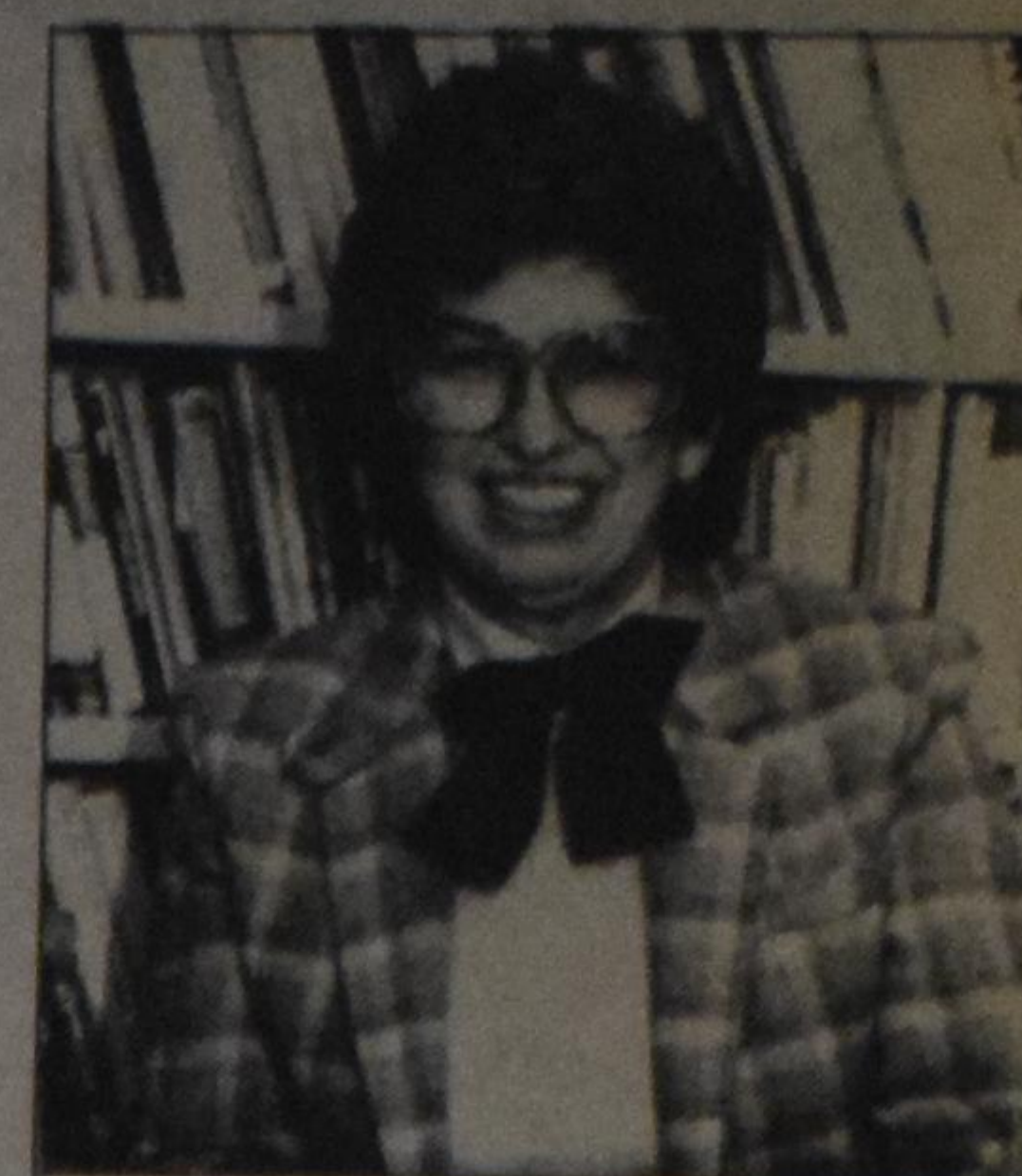
An educator with an extensive background both in teaching and administration, Dr. Corrine E. Kass, has been named Dean for Academic Administration at Calvin College. She replaces Dr. Charles Miller, who retired.

The new dean's main responsibilities lie in adult education and continuing education, graduate programs, and teacher education. She reports to the Provost, Dr. Peter A. De Vos, and will teach two courses per year in the Education Department, where she is Professor of Special Education.

Dean Kass, a 1950 Calvin College graduate, was born in

Moline, Michigan, and graduated from Southeastern High School in Detroit. She earned her M.A. from the University of Michigan in 1955 and a Ph.D. in 1962 from the University of Illinois.

Before re-joining the Calvin faculty in 1979 — she was Associate Professor of Education and Psychology at Calvin, 1963-66 — Dean Kass taught for 11 years at the University of Arizona's Department of Special Education. She worked in the U.S. Office of Education's Bureau of Education for the Handicapped, 1966-68, as coordinator of the Unit on Learning Disabilities. Dr. Kass previously taught at Holland



Corrine Kass, new Academic Administration Dean

Christian School and at the Children's Retreat, and also spent a year teaching at the Institute for Research on Exceptional Children at the University of Illinois.

Keep Christian education affordable

One way to keep tuition fees at a reasonable level is to keep donations at a high level. This takes work, much work. But this makes communion of the saints more meaningful as well as making the school known throughout the community. This is what Dr. Roy Lowrie says in his book, To Christian School Parents.

Christian school education costs more each year. This is because teachers and administrators are given increases in salary, which they need to live. The cost of textbooks is higher. Library books cost more, as do furniture, equipment, heat, light, insurance, etc. The school does not squander money. It is just that in the current economy the same things cost more each succeeding year and the school is caught in that inflationary spiral.

The school is extremely careful in the stewardship of money. The budget is worked and re-worked until it is what it ought to be for the upcoming year. The budget is controlled by proper business procedures which govern the ordering and the payment of all purchases. The school board and the administrator get up-to-date financial reports each month and monitor all money conscientiously, for it is the Lord's money.

Individual families are also caught in the upward spiral of our nation's economy. Each year the costs of the family increase too. The Christian school realizes that and makes every effort to set tuition rates at a moderate level so that families of moderate means will not be priced out of the school. The establishment of tuition rates is not simple because many things must be taken into consideration. This is among the most important responsibilities of the school board and the administration. They approach it prayerfully and ask God for wisdom from

above as they do the research and the planning which lead to the final decision. As they are doing all of this, they are also praying that God will supply the money for the operation and for the expansion of the school. Simply put, the Christian school views every aspect of money as being spiritual.

Very few Christian schools raise all of the money they need from tuition alone. Naturally, the tuition in schools which do tends to be quite high and way above the average for Christian schools.

Moderation

Most Christian schools set tuition at a moderate level and then depend upon gift money from the Lord's people to close the gap between tuition and the full, actual cost of educating a Christian school student for that year. A growing number of schools are also instituting scholarship programs to allow students to attend who come from families who honestly can not afford the tuition even though it is reasonable. The thinking at such schools is that Christian school should not be elitist by being only for those families with large amounts of money.

The amount of gift money needed for the annual budget varies from Christian school to Christian school. In general it runs between 20% - 50% of the budget. Check your own Christian school to see what the per cent is, and more importantly, find out how many dollars that percentage represents.

Take that information to heart. Pray consistently for that total amount of money, and ask God to help you to give toward that need. Frequently most of the gift money to operate the school comes from the parents of the students. That seems logical and it also seems fair because the parents are the most interested in the welfare of the school since their own

children are receiving the direct benefit of it. Christian school parents should not feel that they have fulfilled all of their financial obligations to the school when they have paid their tuition.

Support system

Next to the parents of the students, their grandparents and their close relatives should be the most interested in the financial stability of the school and should give to it accordingly. Beyond this important group, the members of the church and other Christians in the community should give to the school because they have a high interest in the Christian education of the next generation. To put that in another way, the whole body of Christ benefits when any child or young person is trained for God. Thus all believers should be willing to support Christian education financially whether or not their own children are in the school. The school is not just the project of the parents of the students.

Sometimes grandparents and other older Christians who are not yet retired are in a better financial position to support the school than are the parents of the students. It is beautiful to have other believers helping Christian school students by helping to finance their education.

Pennies add up

Gifts beyond tuition by parents and gifts from other interested Christians do not have to be large to be significant. Jesus' comment about the widow who gave her mites to God established forever that there is no such thing as a small gift. Frankly, most schools exist on the small but steady gifts given faithfully, that is regularly, by the Lord's people. The cumulative amount of money from many people giving regularly adds up quickly and appears to be the major way that God supplies school funding.



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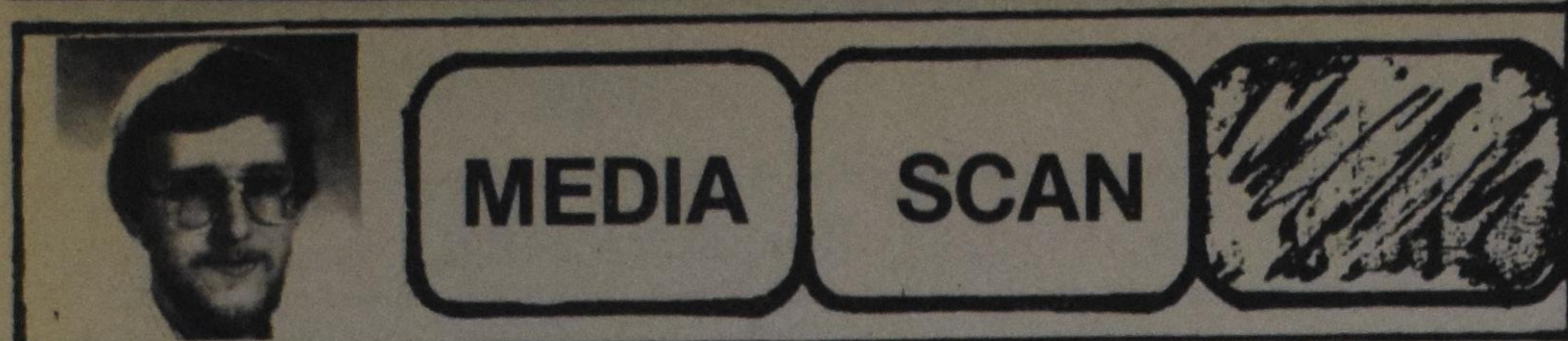
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MEDIA

SCAN

Henry Knoop

The new T.V. season: the problem remains

The new television season is well underway and the new programs are receiving a lot of publicity. As a reviewer I feel somewhat of an obligation to comment on them; however, I have a problem. I don't watch enough television to warrant an expert opinion on all the new shows. Although I try to read what I can about them, my actual viewing habits are often determined by my children. Let me explain.

Restricted exposure

Our four children are allowed to watch television for one hour a day. The two younger boys often watch from 7 to 8, while the two older girls will watch from 8 to 9. Program selections are made in advance, but usually it's the same from week to week. They have their favourites.

Depending on our commitments, my wife and I will watch with either the boys or the girls. But that's it — after the kids' bedtime our evenings are filled up with other priorities: schoolwork, reading, papers, meetings, etc. Oh, we might have the television on while we're doing something else, and I'll try to catch the news at night, but generally we try to abide by the principle we're establishing with our children: don't let television prevent you from doing other things.

My problem then, is that at the rate we watch television, it's usually February before I'm familiar with the "new season." Then I discover many of the new shows have already been cancelled due to poor ratings! It makes you wonder if you really missed anything in the first place.

It's that time of year

If what I saw last week is any indication of what is to come this season, perhaps it's just as well I have my problem. My girls have chosen to watch "Fame," a one hour program focusing on the students and teachers of a Dance and Acting School in New York City. As I remember it, it went something like this:

An elderly teacher, Ben, sets the theme at the start of the show with the pronouncement that it's that time of year again — September — when the leftover "lovebug" of summer will create havoc in the life of the school. And so it does, claiming victims among both students and teachers.

One of the central characters (Danny) has just been jilted by his steady girlfriend. He quickly finds solace and an exciting new relationship in Doris, a good friend who has also just been dropped by her boyfriend. According to Doris, this new romance is moving along "very quickly" (a T.V. euphemism for "petting").

Meanwhile fellow student, Leroy, is upset because his girlfriend suspects she is pregnant. Another student, Holly, develops a crush on a handsome young acting teacher who had demonstrated in class how to act with passion. Finally, teacher Elizabeth Sherwood is discovered by her colleagues having an affair with a married man. All the while at the school, various girls peep into the boys' locker room and the boys return the favour. For a while there I thought my girls and I were watching "Dynasty."

T.V. morality

A program dealing with love

and sex is not in itself bad, but I have enough reservations about television to doubt its ability to deal with these topics truthfully. This show was no exception. By the time the hour was over everything had worked its way back to "normal." Leroy's girlfriend discovers she's not pregnant after all. Holly is told to wait until she's older — another 5 years. Mrs. Sherwood's affair ends because she expects "something better" according to her principal. Danny and Doris discover that "romance" (euphemism again) between friends doesn't work.

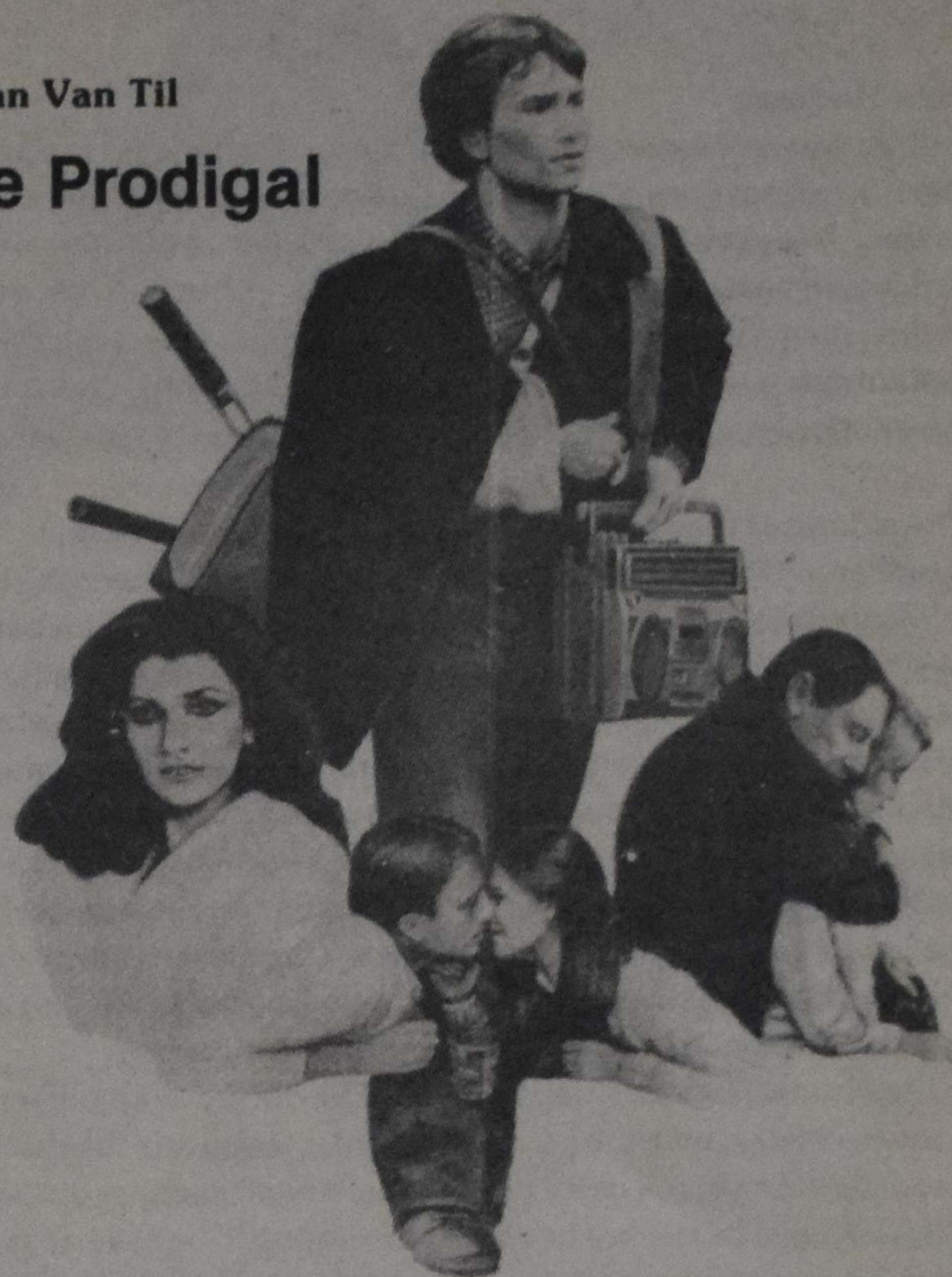
It takes consistent Christian parenting to counteract the unbiblical values inherent in such a program. When old Ben confronts Leroy about his near mishap, for example, he chides him for almost ruining two lives. After all, Leroy has great potential as a dancer. "Next time, dance," says Ben. "It's safe!" So much for moral education from the T.V. screen.

Do we really expect a new season of television to be better than the last one? I realize that there are better programs to watch than "Fame" and perhaps I'm being a bit unfair. But I also know that there are enough programs like it, offered every evening of the week in prime time, to reinforce our conviction as parents that television watching can be hazardous to your health as Christians. Television today, especially in prime time on commercial networks, is not geared to reflecting biblical values. And as long as television has that problem, I will keep mine.

Cinema Summaries

Marian Van Til

The Prodigal



Stars John Hammond, Hope Lange, Joey Travolta, John Cullum

Directed by James F. Collier

Rated **Parental Guidance**

Though it has its flaws, *The Prodigal* is perhaps one of the best Christian films aimed at a mass audience.

The movie centers on an upper class executive's family and its members' relationship to each other and to God. The complacently Christian father's main concern is status and success; his wife is looking to renew the closeness that has seeped out of their marriage. One son is a well-adjusted, socially-conscious seminary student, and the other (prodigal) son has left his father's home and Christianity behind.

The parable reader, of course, knows the outcome from the beginning — the Prodigal will return. But the return is via his brother's loving prodding and a Billy Graham crusade. The father will renew his Christian commitment, and by implication, his marriage vows. The film is, and intends to be, an overt vehicle for evangelism.

Despite its predictability, the characters are generally believable: The Christians are not too saccharine, the non-Christians are not overtly evil, though being unchristian is characterized by the cliché sins of drug abuse, sexual immorality, and selfishness.

The presence of several "stars" raises the quality of the acting in comparison to some other evangelistic films.

Photography of the Seattle-Vancouver coastal area is exquisite.

Recommended.

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Family

Relief-parenting

Berta Hosmar

When we were expecting our first child, we often said to each other, "It does not matter whether it's a boy or a girl, as long as it's healthy." We were blessed with healthy children, but it's an awful shock when parents discover that their child is physically or mentally handicapped. Some parents find it impossible to cope with the constant care a severely handicapped child requires, and place it in an institution, but quite often parents decide to keep the child at

home as long as they can.

The Family Relief Services in our Whitby area has started a new program. If you follow a course and obtain a doctor's certificate, you can become a relief parent after a thorough screening. Several mothers have already taken the course. For a babysitting fee, 80 % funded by Social Services, they can take a handicapped person into their home, for a few days or a few weeks, to give the natural parents a break or a holiday. After a family has been approved, a social worker introduces the parents and the child to the relief family, and things start moving.

We have become relief parents (so have others in our church), and we have found it a rewarding experience. It does not take long to become attached to your charges, although it can be quite demanding at times, for most children need round-the-clock care. A sense of humour is essential. One mother was told by her husky, male, teenaged charge with the mind of a young child that she had sexy legs.

Until you become involved with the parents, it's hard to realize the stress families with a handicapped person living at home have to cope with. Fathers often feel neglected when mother spends so much time with their child, and marriages suffer.

Our own children have started to take their health a little less for granted when they see some of the children we have taken into our home, and for mothers who have some extra time we can recommend becoming a relief parent.

I'd like to give a few examples of some families we've become involved with, although names and certain small details have been changed.

Karin felt uneasy

Robert and his wife Karin were overjoyed. Three years ago son James, a robust, dark-haired little boy had added

much happiness to their marriage, and yesterday their second child had been born, a delicate, blonde little girl.

While still in the hospital Karin started to feel vaguely uneasy when she nursed her baby. James had always been hungry, but baby Amy seemed to be sleepy all the time, too sleepy to drink. She coughed a lot and choked frequently.

The doctor laughed her worries away and told her Amy might have allergies but she was too young to be tested. In the meantime Karin better enjoy her daughter. Karin believed her doctor, so when she went home and Amy seemed to cough and choke even more, she kept on feeding the baby with infinite patience, and with her lively three-year-old boy her days were more than filled.

The nagging doubt returned when Karin noticed that Amy's arms and legs seemed limp. There was some movement, but no impatient kicking of the little feet, and the tiny hands did not start to grab dangling toys.

Again the doctor reassured her; Amy was just a little slow, but she was gaining some weight, what more could a parent want?

Then, one night, Karin panicked. Amy was now 5 months old and smiled a lot. She never, ever cried and always waited patiently until she was picked up. Suddenly tonight her eyes seemed strange. She stared at her mother without blinking and did not respond when Karin tickled her to make her smile.

"She doesn't see me, she's blind!!!" Karin cried hysterically. Robert came running. When he picked up his daughter, Amy gave him a sunny smile and in his fear and frustration he scolded his wife. It was time Karin started to listen to her doctor and stop making everybody upset.

Tension mounted in the family, for Karin kept comparing Amy to James and found that Amy's development

was much slower. Again she went to the doctor who was now pretty impatient, but Karin persisted and an appointment was made with a pediatrician.

Then things started to move fast. Amy was admitted to Sick Children's Hospital in Toronto, where it was found that she had seizures and was retarded.

Karin's first reaction was almost one of relief, the time of nagging fear and uncertainty was finally over. She also experienced feelings of extreme anger at her doctor. If only he had recognized Amy's handicaps sooner and had trusted her mother instinct, how many arguments with Robert could have been prevented?



Amy was put on medication for the seizures and therapists showed the parents how to loosen up the mucus that keeps building up in Amy's lungs.

Amy is now two years old and has begun to grab objects. She can sit up by herself for a few seconds and she has a sweet, sunny disposition. It still takes more than half an hour to feed her a simple meal, for her chest is still congested. Her parents did not have a holiday until they started to use the relief services available to them.

"I'm finally starting to live a more normal life," Karin told us. "I can now go out with Robert for a few days, or go shopping without having to worry about Amy. This help came just in time, our marriage was in trouble because of all the tension we had to cope with."

Put her in an institution

Not far from Amy lives another family. Tim and Joyce both adore children, but when their first baby was due, things moved rather slowly in the delivery room of the local hospital. The doctor finally decided Joyce should have a Caesarian; waiting any longer could harm the baby. When the babygirl was finally born she seemed more dead than alive,

and the doctor immediately sent her to Sick Children's Hospital by ambulance.

After several days the parents were told the truth. The baby's brain had suffered from lack of oxygen and she would never be more than a vegetable. The child suffered from four different types of seizures.

"Put her in an institution, she'll never know the difference," the doctors told the parents. But Tim and Joyce took the baby home. No matter how handicapped, she was still their own flesh and blood.

Today Christie is 18 months old. She is very pretty, but her big blue eyes show no recognition as she sits propped

Biggest problem is boredom

Kevin is four years old. He's a bright boy but he will have to spend his life in a wheelchair. He has cerebral palsy, and he cannot sit up unaided. His head will slump to one side and he has no control over his bodily functions and no strength in his legs. He can hold a pencil between two fingers with the aid of a small wooden instrument.

Right now Kevin's biggest problem is boredom. His older sister rides her bike and runs around while Kevin just sits there. How long can a small boy amuse himself with a few dinkytoys? He goes to school in the morning but what is he supposed to do in his wheelchair from 1 p.m. till bedtime?

Kevin's life will become more interesting when he starts to read. His care is very time-consuming. Two people have to hold him while being bathed. He needs to be fed. He can't even pick up his toys when he drops them. And always there's that wheelchair, which has to go wherever Kevin goes.

His mother's whole life revolved around Kevin until she began to use relief parents. Now she has more time for her daughter and her husband and friends.

Relief service does a world of good

Mark is fifteen years old but has the mind of a young child. He's an adorable boy, but his mother, a single parent, who has to work for a living, can never leave him alone at night. And again, not many babysitters are available for him. Mark's mother has started to use the relief services and it has done her a world of good.

At the present time there are about 50 families in our Durham Region who use the Family Relief Program, although there may be many more who would qualify. The social worker told us that they now have about fifteen families who will take children or young adults into their homes for a short period of time, and the number is steadily growing. (A relief parent does not have to take every child that is presented to her. If you feel that the care of a certain child might be too hard on you, you may refuse and there are no hard feelings. If the parents are not too comfortable with a certain relief mother, they may also ask for another family to take care of their child.)

This new program is becoming very successful, and we hope that in many parts of Canada relief for families with a handicapped person will become available.

Berta Hosmar lives in Whitby, Ont. Besides being a relief-parent she is a free-lance writer of stories and articles.



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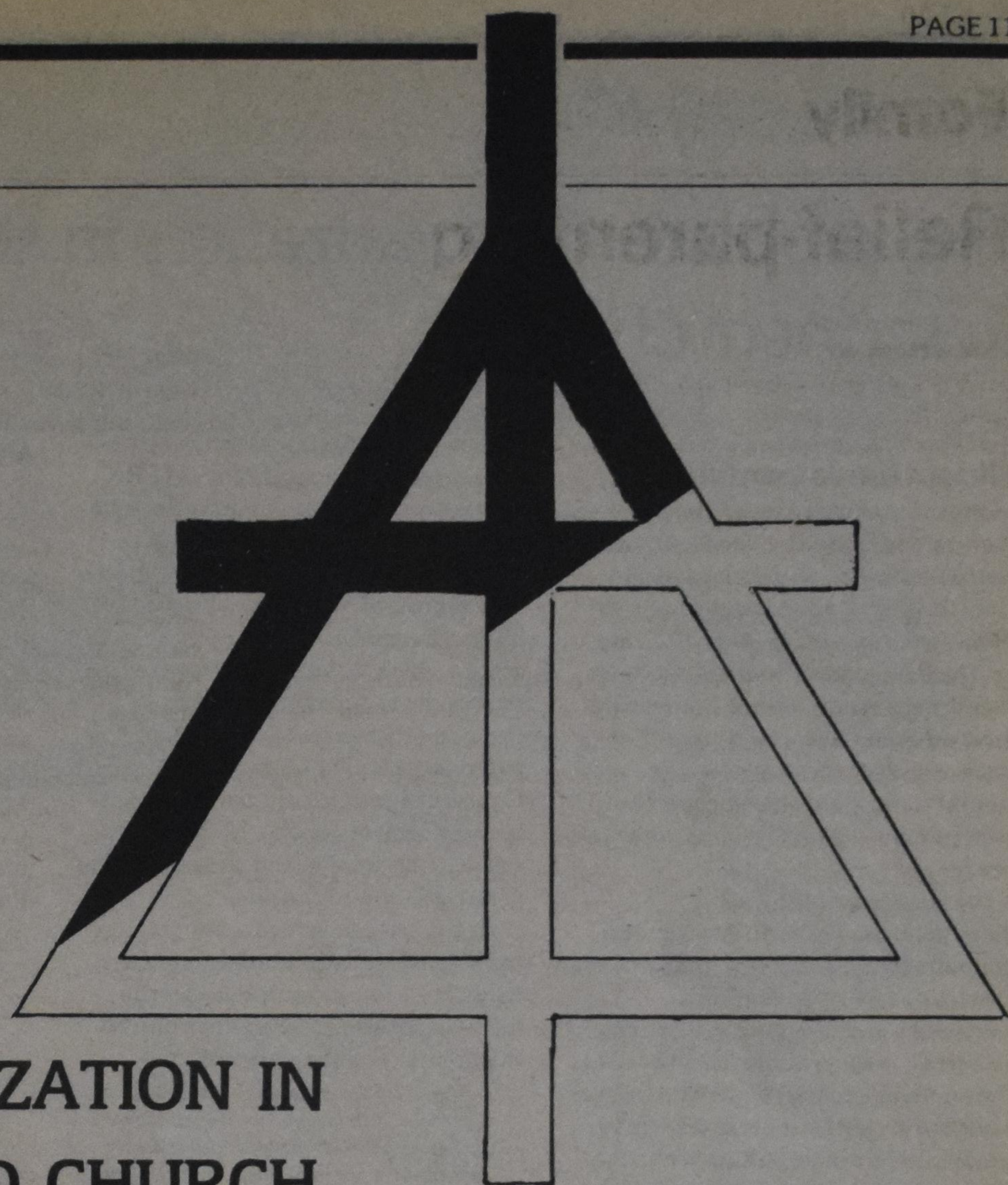
Special Report

John Bolt

This article is in response to the many who have expressed concern to me about the growing polarization taking place in our Reformed community. Since I returned to Ontario two years ago there is no issue that has occupied personal conversation as has the growing tension in that community between what are usually referred to as the "left" and "right," "liberal" and "conservative," "progressive" and "reactionary" camps, symbolized by such publications as Calvinist Contact and Christian Renewal (and to a lesser degree The Reformed Journal and Outlook) and reflected in the growing hostility between supporters and opponents of various organizations such as I.C.S. and C.P.J. (I find it interesting that Redeemer College where I teach is regarded with some suspicion by both the extreme left and right. My perception is that the same is true of the C.L.A.C.).

Because it is high time that our Reformed community come to terms with the significant differences in its midst and learn to deal with them in a mature Christian manner, I propose to engage in a frank discussion of this problem. I recognize and accept the risks involved in such an undertaking. Limitations of space will leave some matters unclear and my own position open to criticism.

Extremists on either side will undoubtedly not be satisfied. What gives me hope however, also hope for a healthy future for the Christian Reformed community, is my conviction that extremism of any kind is generally and genuinely abhorred by the vast majority of Christian Reformed people. To preserve at least a formal kind of even-handedness, I have requested the editors of both Calvinist Contact and Christian Renewal that this article be printed simultaneously in both publications.



THE PROBLEM OF POLARIZATION IN THE CHRISTIAN REFORMED CHURCH

To begin with, polarization is a fact. Perhaps it is better to say, first of all, that difference of opinion is a fact. That needs no documentation. We need just mention "women in ecclesiastical office"; nuclear weapons; capitalism, socialism and poverty; abortion; and the Council of Christian Reformed Churches in Canada to realize how deep-seated some of the differences are. Difference of opinion, however, does not inevitably lead to polarization and hostility. These only happen when proponents of one view no longer consider other views permissible and feel compelled to "excommunicate" either the views or persons who hold them.

The real issue that faces the Christian Reformed community today is this: What differences of opinion and practice can be tolerated without breaking fellowship? Can we distinguish between crucial, absolutely non-negotiable matters and *adiaphora* (things indifferent about which differences of opinion are acceptable)?



Ill-advised zeal

In other words, are we prepared to be instructed by Calvin's insistence that not all differences, not even all faults or errors (!) may estrange us from one another. Writes Calvin:

What is more, some fault may creep into the administration of either doctrine or sacraments, but this ought not to estrange us from communion with the church. For not all the articles of true doctrine are of the same sort. Some are so necessary to know that they should be certain and unquestioned by all men as the proper principles of religion. Such are: God is one; Christ is God and the Son of God; our salvation rests in God's mercy; and the like. Among the churches there are other articles of doctrine disputed which still do not break the unity of faith. Here are the apostle's words: "Let us therefore, as many as are perfect, be of the same mind; and if you be differently minded in anything, God shall reveal this also to you" (Phil. 3:15). Does "his not sufficiently indicate that a difference of opinion over these nonessential matters should in no wise be the basis of schism among Christians? First

and foremost, we should agree on all points. But since all men are somewhat beclouded with ignorance, either we must leave no church remaining, or we must condone delusion in those matters which can go unknown without harm to the sum of religion and without loss of salvation.

But here I would not support even the slightest errors with the thought of fostering men through flattery and connivance. But I say we must not thoughtlessly forsake the church because of any petty dissensions. (Institutes IV.1.12)



Calvin calls the failure to make such a distinction between essential and non-essential doctrines an "ill-advised zeal for righteousness."

To put this in perspective, I want to make a number of observations. First of all, these differences and tensions are hardly unique to the Christian Reformed community but are also found in the broader evangelical community, many of the mainline denominations, and even in the Roman Catholic Church. "Progressives" in the C.R.C. often find themselves more at home in the social action agencies of liberal churches than among many fellow Reformed Christians. They favour the same causes. Similarly, many C.R.C. "conservatives," if they only knew it, would be much more comfortable with the socio-economic and political reflection of Roman Catholic neo-conservatives than they are with some of the pronouncements of the Canada Council or the C.P.J.

Familiar refrain

Several things follow from this observation. The "progressives" among us, are not, I believe, sufficiently aware of how they are being used by a powerful social-activist lobby in the mainline churches. Quite frankly, many of the "prophetic" pronouncements of progressives in the C.R.C. community sound like a "me-too" Amen to the leftist propaganda of the World Council of Churches. Whether it be on the topic of nuclear weapons or the causes of and

solutions to poverty in Latin America the refrain sounds very familiar.

And if some of us seem a bit sceptical about these pronouncements it is not because we desire a nuclear holocaust or are callously indifferent to the plight of Latin American peasants and refugees but because we are not at all convinced about either the analysis or the solution.

When ecumenical leaders, for example, praise the Nicaraguan revolution, we remember that well-intentioned Western intellectuals (including church leaders) also praised the Soviet, Chinese and Cuban social experiments. Similarly, many of us find Michael Novak's *Spirit of Democratic Capitalism* intellectually more satisfying than Ron Sider's *Rich Christians in an Age of Hunger* precisely because we are convinced that, in the long run, the former holds more promise for the poor than the latter.



By the same token, however, conservatives must be very careful in their reaction not to deny the demands of the gospel for peace, justice, compassion and even, to use that much maligned and abused word, liberation. Unfortunately, many conservative critiques of leftist socio-economic analyses and proposals don't radiate with that concern. It is not surprising then that the critique fails to impress or convince those who are sincerely committed to justice.

Avoid climate of suspicion

A second observation which follows directly from the first is that socio-economic and political issues seem more responsible for the divisions among us than doctrinal ones such as the authority of Scripture. In making that claim, however, I do not dispute that there are often significant doctrinal issues at stake.

But consider the following examples. Surely those who argue for nuclear disarmament on the basis that "the Lord is our surest defense" and for a redistribution of wealth on the basis of the

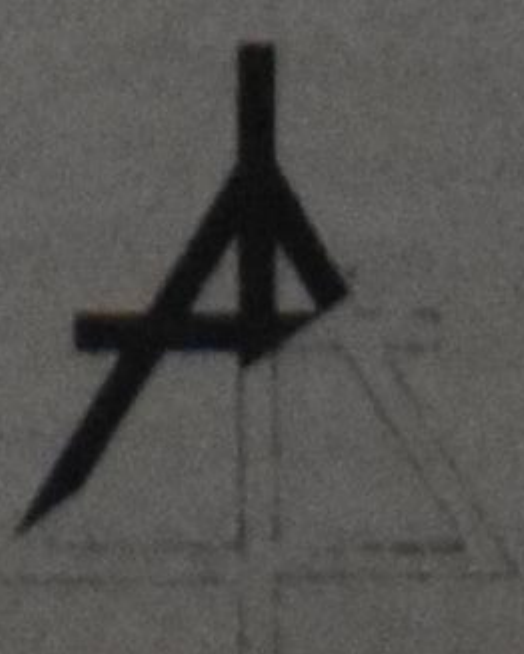
Sabbath and Jubilee legislation in Leviticus cannot be accused of not taking God's word seriously.



Surely those who would "relativize" the Sermon on the Mount and the Book of Leviticus "realistically" to fit our present situation are every bit as much involved in "hermeneutics" as those who question Paul's prohibition against women in office. The one may be more appropriate and consistent with biblical givens than the other but the complexity of the socio-political issues that often divide us ought to caution us against accusing those who differ with us of not really believing and living by God's Word.

Perhaps that is the most important point I am going to make in this article. We must stop accusing those whose interpretation of Scripture differs from ours with not being faithful to Scripture. Perhaps the conservatives are most guilty of this.

There may indeed be interpretations of Scripture that the Church judges to be unacceptable. We must not in the name of tolerance and for the sake of peace at all costs, shrink from making such judgments. The church community is not well served, however, when discussion of difficult and potentially contentious issues is short-circuited by a climate of suspicion and accusations of heresy. To cast the editor of *The Banner* or the professors at Calvin Seminary in the role of villains simply because they ask uncomfortable questions is most unfair. Such suspicion and accusation only stifles creative theological work.



Continued on page 12

Special Report

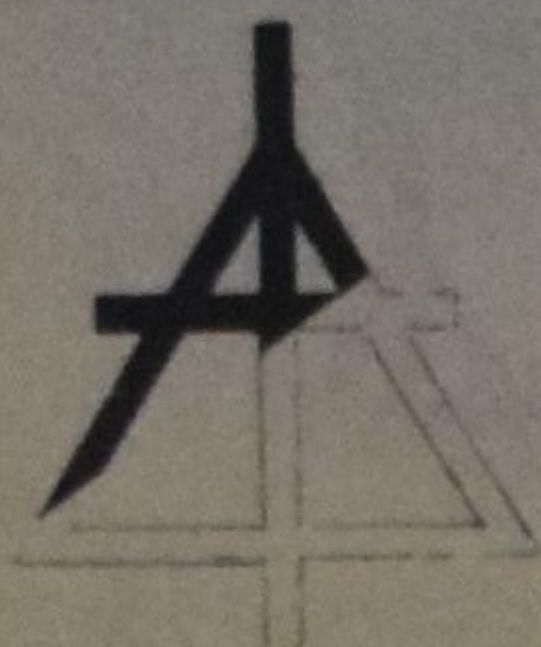
The problem of polarization in the Christian Reformed Church

... continued from page 11

Militant fundamentalism

One of the causes for such suspicion is a narrow and limited perspective on the overall theological and ecclesiastical scene. In that broad spectrum many so-called "progressives" in the C.R.C. are actually very conservative in their views on Scripture and so forth. Another way of saying this is that I would judge the biggest problem conservatives in general have is that they are often incapable of distinguishing their real friends from their foes.

There is a militant kind of fundamentalism in North America, an ecclesiastical McCarthyism, also growing in our midst, which sees villains everywhere and uses guilt by association to discredit many who are in fact its allies. Consequently, many conservatives tend to engage in overkill. Fear of what may possibly come from a particular change paralyzes many conservatives and makes them incapable of honestly evaluating the change itself. This applies both to people and issues. Two examples may clarify this point.



Many conservatives in the C.R.C. have been sharply critical of the 1972 Synodical Report on the Nature and Extent of Biblical Authority (Report 36/44). I have never been able to understand the intensity and vehemence of that criticism. Report 36/44 is not perfect but it is supportive of a conservative, orthodox view of Scripture and categorically rejects prevalent modernist views of reading Scripture. To attack this Report and its authors as some conservatives continue to do is, in my judgment, quite misguided and destructive of the very cause conservatives wish to promote.

The "women in office issue" is another case in point. Let me first of all say that although I once favoured opening all ecclesiastical offices to women I no longer do so. My own change of heart on this issue in recent years made with some reluctance, was the result of two main factors: first, I am no longer persuaded by the arguments in favour of admitting women to the ruling offices and feel compelled by Scriptural arguments opposing it. Second, I am increasingly disturbed by the growing radical feminist movement also among Christians.

When I consider the *conclusions* of this past year's Synod, I frankly find little to argue with. I grant that Synod's deliberation is not without ambiguity even confusion perhaps, but Synod's final position, if I understand it correctly, was to affirm male ruling and teaching leadership in the church and to say that opening the diaconal office to women does not violate that important scriptural principle. That is a perfectly defensible position in my judgment. When one examines the New Testament evidence (Phoebe, etc.), a case for women in an official *deaconate* is quite plausible. The New Testament evidence against women in *ruling and teaching* offices is also, I think, clear.

I am surprised by the reaction of those who speak of seceding from the C.R.C. unless it repents of its dastardly decision concerning women in the diaconal office. That, I submit, is overkill with little biblical ground. (In addition I would again reiterate Calvin's warning about schism which I cited earlier). Conservatives ought to applaud the recent decision of Synod because it really defends the traditional position so dear to Conservatives and counters the radical feminist spirit of our day. I fear that the overkill will discredit and undermine that valid position and concern.

At any rate conservatives ought to be more sensitive to the complexity of the issue. Here I would only reiterate the following constructive advice from the majority committee on headship:

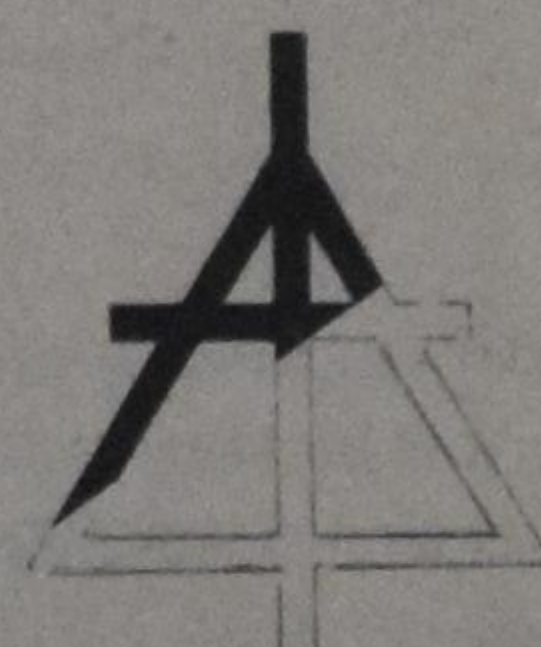
Impugning the character of avowed fellow Christians with whom we may disagree, questioning their sincerity, doubting their commitment, or maligning their integrity are weapons which belong to the arsenal of the church's great enemy.

Charity and humility are called for also on this issue.

Fair is fair

A word is in order here about the "tone" of much conservative writing. If there is one complaint I hear repeatedly from my progressive friends it is that the tone of conservative writing is all too often unfairly critical, reactionary, harsh, shrill, *ad hominem* and therefore offensive if not downright unchristian. I agree — the tone of conservative rhetoric often is all of that and I too am frequently offended by that.

But fair is fair. When an eminent Christian Reformed professor of philosophy, writing in one of our progressive journals, claims that study committee members (of the headship committee) who support the traditional exegesis of Genesis 2 and 1 Timothy 2 are guilty of "speculative," "tendentious," "farfetched," "shoddy," and "unworthy" "wresting of Scripture," I submit that he too is engaging in an unfair, reactionary,



angry, harsh, shrill *ad hominem* attack which is offensive and lacking in Christian graciousness.

I might also add that such an attack is lacking in historical sensitivity. Stephen Clark (*Man and Woman in Christ*) has convincingly demonstrated that it is the new feminist exegesis of these and many other passages that flies in the face of two millennia of Christian exegesis and is thus "tendentious" and "far-fetched." But that is perhaps not the crucial issue here.

The real point is this: Why should those who feel violated and angry because they are convinced that a classic, orthodox position is being forsaken be castigated for being "reactionary" while progressives are permitted the luxury of "prophetic" anger in defense of change. Frankly, on this point conservatives have every reason to cry "foul."

Doctrinal discussion dead

I stated earlier that socio-economic and political issues divide us as much if not more than do doctrinal ones. In saying that, I do not suggest that no doctrinal issues are involved in these social issues, nor do I mean to imply that all doctrine is really a matter of social ethics. Hardly.

Rather it is this: for the most part serious doctrinal discussion is dead in the C.R.C. Dr. Harry Boer's confrontation with the Canons of Dort and Rev. Neal Punt's case for biblical universalism to mention just two, really don't excite most



Christian Reformed people the way abortion, nuclear weapons, or "women in office" do. The only "heresy" denounced by the C.R.C. lately has been South African apartheid. Remarkably, in spite of his own best efforts, Rev. Punt has been unable to generate a "heresy" trial on his views.

It could be argued that the "women in office" controversy is essentially a matter of doctrine or at least one of church polity but in all fairness it must be granted that it is also a matter of a different reading of the present social reality and the social role of women. Again, sincere people read both the social reality and the Scriptures differently.

Don't elevate political "truth"

This fact (that our divisions to a large degree arise out of social, economic and even political differences) ought to make us pause. Do we really want to "excommunicate" someone whose social ethics or politics differs from ours? This, incidentally, is every bit as relevant a question to the "progressives" as it is to the "conservatives" among us.

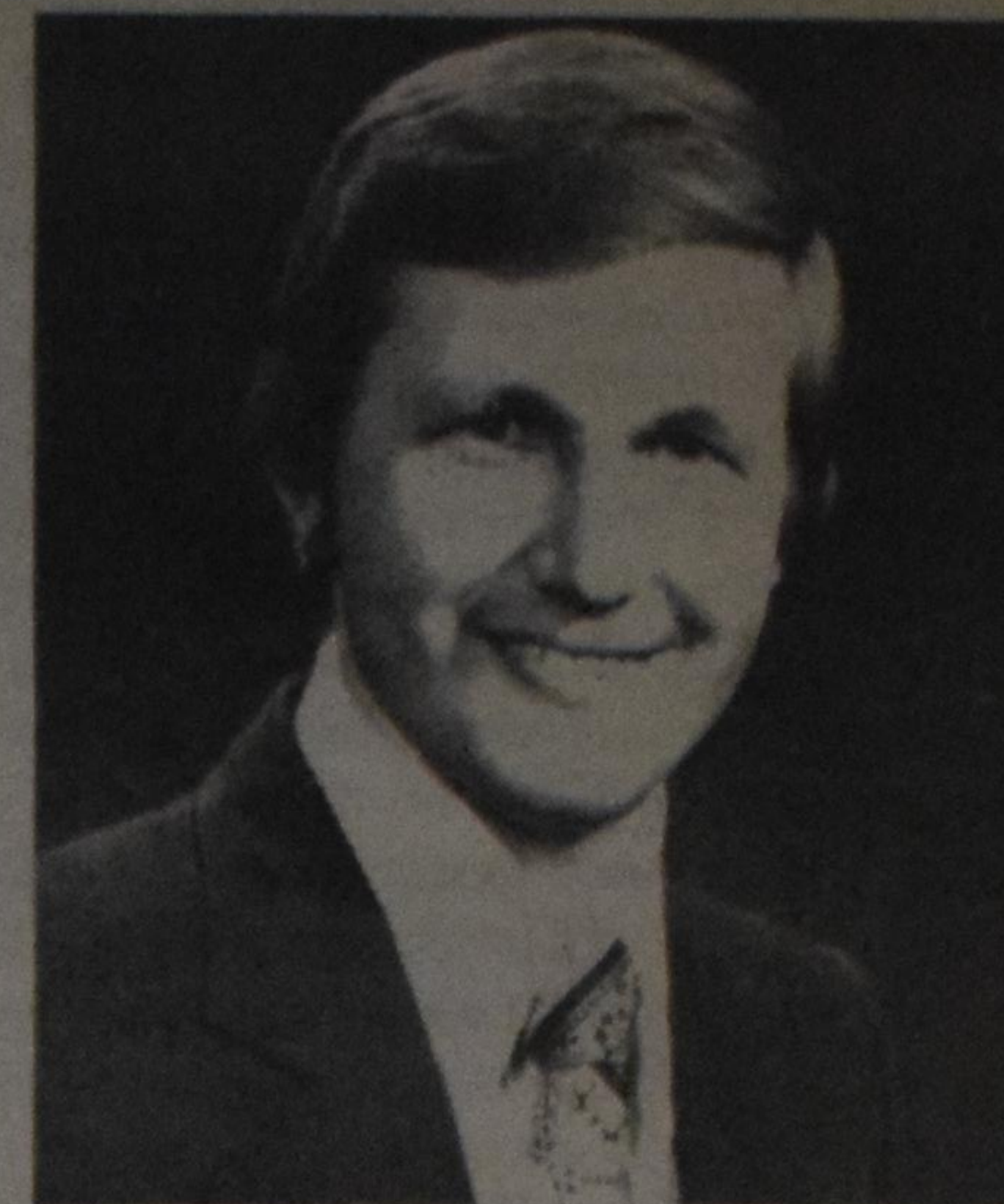
If someone wonders as I do about the wisdom of declaring a particular social philosophy (even one as abhorrent as *apartheid*) as a *heresy* does that automatically mean one is an unchristian racist? If *apartheid* is heresy, why do we not update the Belgic Confession and publicly declare socialism and pacifism as heresy today? Are we willing to pronounce such anathemas? Should we?

Whether from the right or left, open discussion is often stifled by overt or subtle pressure to accept "self-evident" social and political "truth." A particularly unfair tactic is to claim that one's own social and political views represent the indubitable leading and work of the Holy Spirit. Discussion then ceases — how can one resist the Holy Spirit? It is only when our differences are aired openly and fairly that the community grows in its understanding.

What is needed is greater self-awareness of our own limited perception of all issues. A certain humility is needed to temper the "prophetic" impulse to pontificate on all issues with a self-assured righteous air.

Need for "equal time"

I sympathize with the conservatives



John Bolt

among us and understand their frustration however on the matter of "equal time." The "conservative" position does not get an equal hearing in the official church media, in its educational material, or in the various reports sent to Synod. The Synodical headship committee report of this year is an exception here. That is why conservatives have felt compelled to start their own publications.

What is striking is that the "progressive" leadership of the Church (in Grand Rapids and in Burlington) seems blind to this frustration. The impression often given is that there is a massive, reactionary conservative power group in the church which must be challenged by a biblically sensitive "prophetic" socially-concerned minority. I submit that this is a misreading of reality. It is rather a very aggressive progressive leadership elite that is trying to coax the church along in directions about which it is somewhat uncertain *also on biblical grounds!*

It is not a small coterie of powerful, self-interested conservative male clergy who are trying to stop a massive movement favouring women in all ecclesiastical office. On the contrary, it is a small and powerful progressive minority in key leadership positions that is trying to bring a resistant church along. It is this reality and the misreading of it by progressives that is often so frustrating to the average (and usually conservative) member of the C.R.C.

Need to ask forgiveness

Perhaps both camps suffer from the same disease of taking themselves too seriously. Like Abraham of old, we often feel compelled to take the affairs of God's kingdom into our own hands, come what may. In that case we lack the faith that God will indeed preserve and keep His church.

I am not pleading for indifference (doctrinal or social); I am not advocating a lazy tolerance. We need to air our differences and discuss them fairly and forthrightly. We must also do that in humility and love. Precisely because the poisoned atmosphere of the present prevents such open discussion and stifles our Christian witness it must be corrected.

Perhaps we should begin by asking for each other's forgiveness. How it copes with the present polarization will be the measure of the C.R.C.'s maturity. We need to pray that the grace of God heal some of the seemingly irreparable hurts and wounds in our midst. Jesus with thy church abide — also the small branch of it known as the C.R.C.

John Bolt is professor of Theology at Redeemer College in Hamilton, Ont.



I smell fall

I smelled fall yesterday on my way out of town in search of fresh apples. I can't describe it, it's like no other smell I know. Yet it's unmistakably the smell of fall. Long before I saw the wafting tails of smoke my nose had already picked up the scent of a roadside pile of burning leaves. It's the best part of fall to me. I'm not sure if it's the actual smell of the burning leaves that I savour so much or all the activities that go with it.

Sure, I love all the other sights, tastes and sounds that accompany the season. Who cannot be moved by the inspiring beauty of a walk through the woods ablaze with

fiery colour? And is there anyone who doesn't look forward to mid-September to taste the season's first, crisp, tart McIntosh apple? When I hear the squirrels high in my oak tree, cracking their acorns and dropping the shells all over my lawn, I often stop and admire their diligence in preparing for winter.



But it's the smell of burning leaves that I love the most. It reminds me of diving into a mountain of rusty leaves on a sunny Indian Summer's day. It reminds me of waking up on a frosty fall morning to find Jack Frost's signature laced across my window. It reminds me of early evening pumpkin moons hanging low over the rooftops.

Mmmmm ... That wonderful smell of fall!



Unscramble the letters and find the names of 12 different trees.

— — — — A —	LARPOP
— — — — U —	LUTNAW
— — — — T — — — —	TOMODOCTOW
— — — — U — —	STOCLU
— — — — M — — —	CAMOEYSR
— — — — N — —	STUNTECH
— — — — L —	MEL
— — — — E — — —	BELRRYUM
— — — — A —	K.AODRE
— — — — V — — — —	RIVELSAPML
— — — — E — —	HECEB
— — — — S —	HAS



Hey kids,

At this time of year I never resist the temptation to collect beautiful leaves. I enjoy most of them for a while, until they shrivel up and die. A few I treasure for their exceptional beauty. I save those by pressing them.

Pressing leaves is fun and easy to do, here's how.

1. Arrange your leaves on some absorbent paper (newsprint or blotting paper). Cover them with a second piece of the same paper.
2. Iron over the paper with a hot iron (put the temperature dial on "WOOL") for about 5 or 10 minutes.
3. Keep the leaves in the paper and place them between two blocks of wood (or large books). Place a heavy weight (brick) on the wood.
4. Leave them for 24 hours.

Keep your pressed leaves in a scrap book or paste them on coloured construction paper. If you want to keep your leaves for a very long time, try covering them with transparent "MacTac." Have fun!

Why do leaves change colour



LEARN

Autumn is here again with its wonderful carnival of colour! All around you she displays her most spectacular hues. Leaves are painted in brilliant reds and dazzling yellows. A feast for your eyes! Do you wonder why leaves change colours in the autumn?

You might be surprised to know that those green leaves that gave you shade all summer long already contained the reds and oranges and yellows you see now. Each of those leaves has millions of tiny parcels of colour. Green is one of them and during the summer, it



covers the other colours.

Each of the colours has a special name; the most familiar being chlorophyll which is the green. In the summer, water travels into the leaves through tiny tubes in their stems. The chlorophyll uses the water along with air and sunlight to make food for the tree.

However, as Fall approaches, the tubes are sealed by a thin layer of cork growing over them. Without any water, the chlorophyll fades and slowly disappears. Now the yellow and orange and red parcels of colour can be seen.

When you marvel at Fall's coloured leaves this season think of all the changes that have gone on inside them.



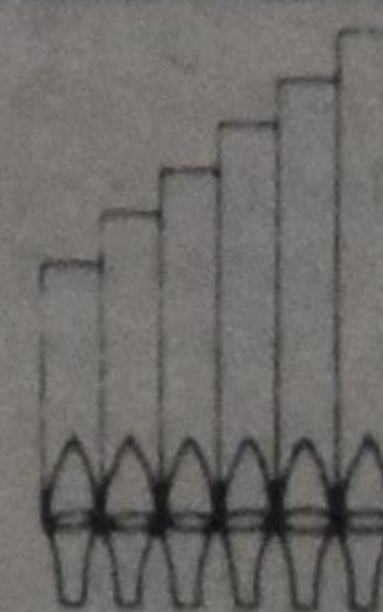
The Seasons

by Robert Louis Stevenson

Sing a song of seasons,
Something bright in all,
Flowers in the summer,
Fires in the fall.

Solution:

poplar, walnut, cottonwood, locust, sycamore, chestnut, elm, mulberry, red oak, silver maple, ash.



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Thanks

VAN SOELEN: We like to express our sincere thanks to our children, grandchildren, relatives and friends for making our 50th Wedding Anniversary a memorable occasion. Thank you for all the cards, flowers, and gifts. We thank our God for His countless blessings in the past 50 years. Mr. and Mrs. S.A. Van Soelen, 4 Eastfield Crt., St. Catharines, On L2M 6V1

ANTONIDES: Hierbij onze innige dank aan allen die ons hun meeleven hebben bewezen met en na het overlijden van onze geliefde man en vader Johannes Antonides. Klaagliederen 3:32,33.
Waar als Hij bedroefd heeft, zoo zal Hij zich ontfermen, naar de grootheld Zijner goedertierenheden. Chye Antonides-Biewenga en kinderen.

Births

HIEMSTRA: With thankfulness to God, Jake and Wilma, announce the birth of a healthy baby girl, KENDRA GERIE PATRICIA. A sister for Sarah, Jill and Rodney. Kendra was born on September 17, 1984, and weighed 6 lbs. 10 oz. She is the 8th grandchild for Hans and Gerrie Kuyvenhoven and the 19th grandchild for Henry and Patricia Hiemstra.
Address: R.R.2, Palmerston, N0G 2P0

MOESKER: "This is the Lord's doing, it is marvellous in our eyes" (Psalm 118:23).
We, Martin and Alice, thankful to God, wish to announce the birth of our firstborn, a daughter. JOSEPHINE GERI was born on September 25, 1984 at 3:18 p.m., weighing 8 lbs. 3 oz. Proud grandparents are Lucas and Ge Moesker of Wellandport and Tony and Gerrie VanHell also of Wellandport. Another great-grandchild for Mr. and Mrs. G. vanDonkersgoed of Drayton.
Home address: R.R.#2, St. Anns, ON L0R 1Y0

VAN DYK: With much joy and thankfulness, we, George and Margaret Van Dyk, praise our Lord for entrusting to our care, our third child, a son, GREGORY MICHAEL GEORGE. He was born on Sept. 21, 1984, weighing 9 lb. 4 oz. Gregory is warmly welcomed by his two big sisters, Melissa and Kristin. He is the 3rd grandchild for Mr. and Mrs. Bill Van Dyk of Orillia, Ont., and the 15th grandchild for Mr. and Mrs. Dick Helleman of Bradford, Ont. Gregory is another great-grandchild for Mr. and Mrs. Gerrit Van Dyk of Orillia, Ont., and another great-grandchild for Mrs. A.A. Helleman of The Netherlands.
113 Maple Leaf Ave., Orillia, ON L3V 6Z1

Congratulations!

Births

DE JONG: Dirk and Ruth (nee Spoelstra) thank God and welcome with love a daughter, LAURA SAYE, 9 lbs. 3 oz. on September 28, 1984. A beautiful sister for David and Kara. Another grandchild for Peter and Claire Spoelstra and Harry and Edith De Jong.
"Praise God from whom all blessings flow."
Address: 99 Stonechurch Rd. West, Hamilton, ON L9B 1A2

Marriages

BORG-UFKES: Mrs. Sita Borg and Mr. and Mrs. Hank Ufkes are pleased to announce the forthcoming marriage of their children, DOROTHY and JOHN. The ceremony will take place, the Lord willing, on October 20, 1984, at 4 p.m. in the Georgetown Chr. Ref. Church. Rev. J. De Jong officiating. Future address: 76 Flowertown Ave., Brampton, ON L6X 2K7

DE BOER-HAKKESTEEGT: Mr. and Mrs. Hilbert De Boer are pleased to announce the forthcoming marriage of their daughter ARLENE to KIRBY JAKE son of Mr. and Mrs. Henk Hakkesteegt. The ceremony will take place, the Lord willing, on Saturday, October 27, 1984 in Palmerston Chr. Ref. Church at 4 p.m. Rev. A. Dreise officiating.
Future address: R.R.#3, Brighton, ON K0K 1H0

Anniversaries

Anniversaries

Norg, Holland Whitby, Ont.
1924 1984
On October 30, 1984, the Lord willing, we hope to celebrate with our parents, grandparents and great-grandparents,

DIRK and DIRKJE VERKUYL
(nee Willemse)

their 60th Wedding Anniversary. We wish them many happy years together in the Lord.
We like to invite friends and neighbours to an Open House on Tuesday, October 30 in the Hebron Chr. Ref. Church, 30 Elizabeth Cres., Whitby, from 2-4 and 7-9 p.m. Their thankful children, grandchildren and great-grandchildren.
Home address: 2 Lloyd Street, Whitby, ON L1N 3M2



Congratulations to Dirk and Dirkje Verkuyl (nee Willemse) who will celebrate, D.V., their 60th Wedding Anniversary on October 30, 1984.

1954 October 23 1984
We give thanks to thee, O God; we give thanks; we call on thy name and recount thy wondrous deeds" (Ps. 75:1).
With joy and thankfulness to God for all His many blessings, we will celebrate the 30th Wedding Anniversary of our parents,

JASPER and JEANNETTE
CAPELLE
(nee Van Dalen)

We pray that the Lord will continue to bless you both and grant you much health and happiness together for each other and for us your children and grandchildren. Congratulations Mom and Dad!
With all our love:
Art & Marg Capelle; Daniel, Sandra — Sarnia, Ont.
Cynthia — Toronto, Ont.
Home address: R.R.#1, Churchill, ON L0L 1K0

1959 October 15 1984
Psalm 121.
With thanks to God for His faithfulness, we are happy to announce the 25th Wedding Anniversary of,

HANS and JANE LUSE

We wish you many more years together and pray that God may continue to bless you and keep you.
With love from your friends:
Zwier & Ann Adriaanse
John & Joan Barwegen
Dick & Ann Broekema
Janny Bult
Ann de Haas
W. Nienhuis
Henk & Ann de Ruiter
Leen & Rika Roos
Bernie & Grace Sikkema
Jack & Theresa Sikkema
John & Grietje Sikkema
Fred & Pat Straatsma
Ian & Monique Straatsma
Clarence & Susan Sinkgraven
Jessy Talsma
Tom & Willy Tiemens
Harry & Joanne van Roon

Anniversaries

Chatham Sarnia
1949 October 22 1984
With praise and thanks to God, we hope to celebrate the 35th Wedding Anniversary of our parents,

JOHANNES and ENA SMIDS
(nee Bos)

We pray that God will continue to bless them with many more years together.
With love from their children:
Rita & Rudy Bot; Elicia, Kevin, Stephen — Kendal, Ont.
Sandy & Margriet Smids; Shanleigh, Karin, Heidi — Thunder Bay, Ont.
Marge & Ken Nedsker; Laura, Megan — Mich., USA
Joanne & Jim Martin — Hamilton, Ont.

"Praise the Lord, O give thanks to the Lord, for He is good! For His steadfast love endures forever" (Psalm 106:1).

Nymegen, October 25 Surrey,
Thesinge BC
1949 November 6 1984
With joy and thanksgiving to the Lord for His grace and faithfulness we wish to announce the 35th Anniversary of our parents,

ALBERT and HARRIET
VANDEN POL

as well as our father's 35th Anniversary in the ministry of the Good News.
Our prayer for them is Ps. 90:16,17. With love and congratulations:
Jack & Anna
Janice & Hank
Harriet & Dick
Gerald & Cathy
Claire
Dwayne
Peter
and grandchildren
Home address: 13291 92 Ave., Surrey, BC Can. V3V 5P6

1934 October 28 1984
Wedding text: "Obey me, and I will be your God and you will be my people. Walk in all the ways I command you, that it may go well with you" (Jeremiah 7:23-24).
With thanksgiving and joy we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

JOHN and JOHANNA VISSER
(nee Ingwersen)

May God continue to guide and bless them in the future.
Congratulations and love from us all:
George & Florence Visser; John & Joanne, Debbie & Andy (Jennifer, Andria, Christopher), Wayne & Dagmar, Rick & Beatrice, Kathy, David, Scott, Mark
Henry & Linda Heinen; Janna, Kristyn, Melissa, Elgin
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Classifieds

Obituaries	Obituaries	Obituaries	Real Estate	Real Estate
<p>At times like these man is helpless It is only God who can speak the words That calm the sea, still the wind, And ease the pain So lean on Him and you'll never walk alone. On October 3, 1984 our Heavenly Father suddenly called home His child,</p> <p>LARRY JAMES BOERSMA</p> <p>in his 21st year. Beloved son of Jerry & Louise Boersma. Dear nephew of: Pieter & Ytte Feddema Ted & Ann Rintjema Ray & Alma Heeringa Ernie & Hennie Feddema Bob & Gerry Feddema Fred & Edna Nordemann John & Margareth Vander Eyk Tom & Tina Schalk Tom & Rose Feddema Jack & Jean Roszell Charlie & Ellen Feddema Art & Leukie De Waard Pete & Pat Feddema John & Jenny Feddema and families</p> <p>On Sunday, October 7, 1984, the Lord called to Himself, at the age of 79,</p> <p>JACOB HAMOEN</p> <p>Late of Shalom Manor, Grimsby, Ont. "Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest when I have preached to others, I myself should become disqualified" (1 Cor. 9:24-27). Mr. Hamoen was the widower of Jacqueline Hamoen (1979) and dear father of: Mrs. Michael (Betty) Ganzevoort — St. Catharines, Ont. Mrs. Jack (Ann) Dekker — Oshawa, Ont. Dirk Hamoen — Campbellville, Ont. Jacob Hamoen — Kitchener, Ont. also survived by 16 grandchildren and one sister in The Netherlands. The funeral service took place on October 10, at the Maranatha Chr. Ref. Church, St. Catharines, Ont. Interment, Pleasantview Memorial Gardens.</p> <p>On September 26, 1984 our heavenly Father called home through a tragic accident our dearly loved children, brother and sisters,</p> <p>JOHN RICHARD age 16 SANDRA JANE age 15 MARLENE YVONNE age 13</p> <p>Sadly missed by parents John and Agnes Keen and brother Clarence. Psalm 121, very well known by the children. 5a: "The Lord is your keeper." Our comfort is to know that our children are safe in the arms of Jesus. Funeral service was held on September 29, at 2 p.m. at Bethel CRC, Dunnville. Rev. Harry VanderWindt officiating. Interment at Riverside Cemetery, Dunnville. Address: John and Agnes Keen, R.R.#5, Dunnville, Ont.</p> <p>Yea, though I walk through the valley of the shadow of death, I will fear no evil; For thou art with me.</p>	<p>Safe in the arms of Jesus Safe on His gentle breast There by His love o'ershaded Sweetly their souls shall rest. On September 26, 1984 the Lord in His great wisdom, at His appointed time, has taken from us, through an automobile accident our much loved nephew</p> <p>JOHN RICHARD age 16 and much loved nieces</p> <p>SANDRA JANE age 15</p> <p>MARLENE YVONNE age 13</p> <p>Loving children of John and Agnes Keen. Dear brother and sisters of Clarence R.R.5, Dunnville, Ont. Ps. 121:5 "The Lord is your keeper." May God strengthen and comfort John, Agnes and Clarence in this great sorrow. Aunts and uncles: Roelie & Frits Otten — Georgetown Appie & Klaas VanderWal — Aurora Hennie & Wim Rouwerda — Acton Alice Keen Tjoelker — Georgetown Jane & Harry Hiddema — Moorefield Dinie & John Vink — Norwood Bertha & Tom Warnaar — Georgetown Cathy & John Snip — Dunnville</p> <p>Suddenly on September 26, 1984, the Lord took unto Himself our fellow young people member,</p> <p>JOHN RICHARD KEEN</p> <p>along with his two sisters,</p> <p>SANDRA JANE KEEN MARLENE YVONNE KEEN</p> <p>Dear children of John and Agnes Keen and dear brother and sisters of Clarence Keen. We wish to express our deepest sympathies to the family. May the Lord comfort them. "And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any pain, for the former things are passed away" (Rev. 21:4). Young People Society "In God we Trust", Bethel CRC, Dunnville.</p> <p>The Lord released from earthly suffering and took unto His eternal home two of our members:</p> <p>Mrs. JACOBASMIT on September 6 and</p> <p>Mrs. HUIBRECHTA DE RUYTER on September 16. That the Lord may comfort and strengthen their children and grandchildren is the prayer of the members of the Concordia club of Immanuel Chr. Ref. Church of Hamilton, Ont.</p> <p>"No, in all things we are more than conquerors through Him who loved us" (Romans 8:37). On September 12, 1984 the Lord took unto Himself His beloved child,</p> <p>JULIANA VISSER (nee Hofstra)</p> <p>at the age of 61. Beloved wife of Cecil S. Visser. Dear mother and grandmother of: Gerald & Wilma; Curtis, Stacy — Ancaster Philip & Shirley; Nathan, Michael — Owen Sound Howard — Edmonton Dear sister of: Gerda Hofstra — Leeuwarden, The Neth. Minnie Hofstra — Amstelveen — The Neth. The funeral was held on Saturday, September 15 at Maranatha Chr. Ref. Church, Woodstock. Rev. P. De Haan officiating. Home address: 320 Finkle St., Woodstock, ON N4S 3E5</p>	<p>Be still and know that I am God On September 26, 1984, God, in His unspeakable wisdom has taken unto Himself into His eternal glory,</p> <p>JOHN, SANDRA, and MARLENE KEEN</p> <p>dear son and daughters of John and Agnes Keen, nephew, nieces and cousins of: Mrs. Marsha Vander Kooi & family — Box 662, Beamsville, Ont. Grace & Harry De Jong & family — Box 61, Smithers, BC Jack & Audrey Vander Kooi & family — 107 Fairview Dr., Brantford, Ont. Shirley & Dick Miedema & family — R.R.#4, Listowel, Ont. Sietha & LeRoy Negen & family — Box 139, Raymond, Minnesota Sandra & John Weening & family — R.R.#2, Newmarket, Ont. Joe & Nancy Vander Kooi & family — R.R.#4, Bradford, Ont. Bob & Wilma Vander Kooi & family — 11418-63 St. Edmonton, Alta. John & Lynda Vander Kooi & family — 51 Rustic Cres., Orangeville, Ont.</p> <p>"For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord. "As the heavens are higher than the earth; so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55:8,9).</p>	<p>Te koop wegens onvoorziene omstandigheden in Strathroy, Ont., brood en banket bakkerij. Overwegend eenvoudig Nederlands gebak, vleeswaren, kaas en Europese Import-artikelen, geschenken, enz., met een totale omzet van ongeveer \$300,000.00 per jaar. Eigen pand en de eigenaar is genegen een eventuele koper te trainen voor de bakkerij. Zeer gemakkelijke betalings-termijnen. Belt u overdag 519-264-2275 na 6 uur's avonds 519-264-1973</p>	<p>Beautiful Vancouver Island. For Sale: 18 acre roaster farm with quota. Modern barns, workshop and a 5 bedroom house. Excellent location 5 miles from church and school. 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<p>NEIL BOLTON REAL ESTATE LTD. 35 Central Ave. East, Brockville, Ont. (613) 342-7325</p> <p>FOR SALE: Lucrative meat business, downtown location. For more information call Archie Miedema, Phone: (613) 342-3477.</p>				
<p>Help Wanted</p>				
<p>Holland Christian Homes Incorporation requires an ADMINISTRATOR</p> <p>For Phase III of its development, a 122 bed nursing home facility and a 116 unit retirement tower due to open in September 1985.</p> <p>Responsibilities will include initial operational planning and policy development, coordination of programming and staffing, budgeting and financial control. Candidates should have a degree in a health care profession, humanities or management, or a diploma with a certificate in an appropriate management program, as well as experience in a senior supervisory/management position in a long term care setting or relevant health care/social service agency. Understanding and speaking the Dutch language would be a valuable asset.</p> <p>Submit resumes to: Holland Christian Homes Inc. c/o Executive Director 7900 McLaughlin Rd., S., R.R.#10 Brampton, Ontario, Canada L6V 3N2</p>				
<p>Holland Christian Homes Incorporation requires a Building & Maintenance Supervisor</p> <p>H.C.H. has an opening for an individual to assume responsibility for all aspects of building maintenance, including mechanical equipment for the present two apartment buildings and in the future for a 116-unit retirement tower and a 120 bed nursing home. Previous experience is essential. Organizational, budgeting and communication skills would be a definite asset. We are looking for someone who is a self-starter, responsible and can relate well to fellow staff and tenants.</p> <p>Apply to: Holland Christian Homes Inc. c/o Executive Director 7900 McLaughlin Rd., S., R.R.#10 Brampton, Ontario, Canada L6V 3N2</p>				
<p>Redeemer College</p> <p>invites applications for faculty positions for the 1985-86 academic year in the areas of English and Mathematics (existing positions) and Chemistry, Education, Music, and Psychology (declared vacancies), and Business and Social Work (new positions for program expansion). The appointments will be subject to budgetary approval. Applicants for full-time positions should hold the doctorate or its equivalent or should be nearing the completion of the degree. Those applying should also be committed to pursuing a scholarship on the basis of a Biblical Reformed world view.</p> <p>Letters of application along with curriculum vitae and names of references should be sent to: Dr. Wytse van Dijk, Acting Dean REDEEMER COLLEGE 467 Beach Boulevard Hamilton, Ontario L8H 6W8</p>				
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Let's Play CHESS

Pete Layer

The following game was played in the 1983 Finals. Both players delay castling so that the pieces can be developed quickly. Castling on opposite sides, an exciting pawn rush results. White uses the resulting pawn structure to his advantage.

White: K. Amsinga Black: J. VanderGeest

1. P-K4,	P-K4;	13. N-N3,	N-B5;
2. N-KB3,	N-QB3;	14. BxN,	PxB;
3. B-N5,	B-B4;	15. P-K5,	Q-N3;
4. P-Q3,	P-KR3;	16. N-K4,	O-O-O;
5. P-B3,	Q-B3;	17. N-R4,	Q-R2;
6. P-QN4,	B-N3;	18. N-B3,	B-Q4;
7. P-QR4,	P-R3;	19. P-B4;	BxN;
8. BxN,	QPxB;	20. PxB,	B-Q5;
9. P-R5,	B-R2;	21. NxB,	RxN;
10. Q-K2,	N-K2;	22. O-O	Q-N3;
11. QN-Q2,	N-N3;	23. KR-K1,	Q-K3;
12. N-B1,	B-K3	White's center	Pawns seem weak
24. P-N5,	P-QB4;	30. P-B5,	P-B6;
25. PxP,	PxP;	31. Q-Q3,	Q-QB3;
26. QR-B1,	P-N4;	32. P-R4,	PxP;
27. P-R3,	P-R4;	33. KxP,	R-K1;
28. KR-Q1,	P-N5;	34. QxQP,	P-B4;
29. RxR,	PxR;	White's center	pawns seem strong
35. R-B4,	P-B5;	41. P-Q6 and	White's centre
36. R-N4,	R-Q1;		pawns
37. R-N8 ch.,	KxR;		will eventually
38. QxR ch.,	K-N2;		win for him.
39. Q-Q5,	QxQ;		Can you see how?
40. PxQ,	P-B3;		

CALENDAR of events

Tour John W. Vandertuin: Organist John W. Vandertuin has been engaged to tour the Atlantic Provinces under the auspices of "Debut Atlantic" in co-operation with the Canada Council and the C.B.C. at the following locations: Oct. 17: St. Bernard's Church, Church Point, Nova Scotia; Oct. 19: The Stone Church, Saint John, New Brunswick; Oct. 21: The Congregational Church, Calais, Maine, USA; Oct. 23: St. Simon and St. Jude, Tignish, P.E.I.; Oct. 25: St. Francis Xavier University, St. Ninian's Church, Antigonish, N.S.

Oct. 19 The 80-member male chorus "Lofzang Heerde" from Heerde, The Netherlands, presents a concert at 8:00 p.m. in the Covenant CRC, St. Catharines, Ont.

Oct. 19 AODC celebration of Thanksgiving, Second CRC, Brampton, Ont. at 8:00 p.m.

Oct. 19 Official opening and dedication ceremony of new gymnasium addition and student lounge at Quinte Christian High School, Belleville, at 8:00 p.m. (289 Pinnacle Street).

Oct. 20 AODC annual meeting, John Knox Christian School, Brampton, Ont., at 9:00 a.m.

Oct. 20 "Who Owes Me a Job?" — The Christian Labour Association of Canada will discuss the questions of who is responsible for creating jobs and how jobs are created. Main speakers will be Bernard Zylstra and Dirk de Vos. Registration at 9:00 a.m. at Toronto District Christian High School, Woodbridge.

Oct. 25-27 Fourth Annual Open House, George Langbroek's Rainbow Studio. See new coloured etchings, viscosity prints, paintings, drawings, and collages. Daily 3:00 p.m. - 11:00 p.m. 5 Philpark Rd., St. Catharines.

Oct. 25 Fall Rally held at Bethel CRC, London, Ont. from 10 a.m. - ? Bring a lunch, ladies, and wear a name tag please.

Oct. 27 Professor Jan Overduin (renowned organist) will be in concert at 8:00 p.m. at the First CRC, Sarnia (corner of Exmouth and Murphy). A celebration of the church's 50th Anniversary year.

Oct. 27 Back to God Hour Rally in the Mount Hamilton CRC (1411 Upper Wellington St.), Hamilton at 8:00 p.m. Speaker: Dr. Joel Nederhood on theme "Discovery."

Oct. 27 Burlington's Trinity Christian School's Annual Bazaar. Fashion Show at 11:00 a.m. Bazaar doors open at noon.

Oct. 28 St. Thomas and District Male Choir, 7:30 p.m., United Church, Dutton, Ont.

Oct. 28 Reformation Day Rally at Saunders Secondary School, London, at 7:00 p.m. with Rev. Dr. Henry J. Boekhoven speaking. Music by Brass Instruments; The London District Christian Secondary School Choir augmented by Choirs from several elementary Christian Schools.

Nov. 2 Organ Recital by Chris Teeuwesen. Fri. night in St. Thomas Anglican Church (99 Ontario St.), St. Catharines at 8:15 p.m. Admission: \$4.00 pp.; \$3.00 Sen. Cit. and children.

Nov. 2 & 3 1984 All Ontario Fall Rally for all Cadet and Calvinette Counsellors: Sheraton Brock in Niagara Falls. Theme: "Christ our Foundation."

Nov. 3 Organ Concert with Andre Knevel at Calvin Chr. Ref. Church of Dundas at 8:00 p.m. (Note: Rescheduled from Sept. 22!)

Nov. 10&11 25th Anniversary celebration of Immanuel, CRC, Hamilton, Ont. The celebrations include a banquet on Sat., Nov. 10, and a special service of praise on Sun., Nov. 11, at 3:00 p.m. in the Mohawk College Auditorium.

Nov. 12-24 C.S.S.H. Houtman in Edmonton, Neerlandia, etc.

Nov. 16-18 "Good News '84" Young Adults fall retreat weekend. Camp Shalom. For info. write or call: Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2; tel. (416) 625-2262.

Dec. 1 Quinte Classis will be holding the Fall Elders Conference in the Grace CRC of Cobourg, Ont. The Rev. R.G. Fisher of Whitby, will be addressing us.

Dec. 27-30 1984 Conference for Christian Young Adults, Chicago, IL.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 19	Tues. Oct. 16	Wed. Oct. 10-8:30a.m.	Wed. Oct. 10-8:30a.m.
Fri. Oct. 26	Tues. Oct. 23	Thurs. Oct. 18-8:30a.m.	Wed. Oct. 17-8:30a.m.
Fri. Nov. 2	Tues. Oct. 30	Thurs. Oct. 25-8:30a.m.	Wed. Oct. 24-8:30a.m.

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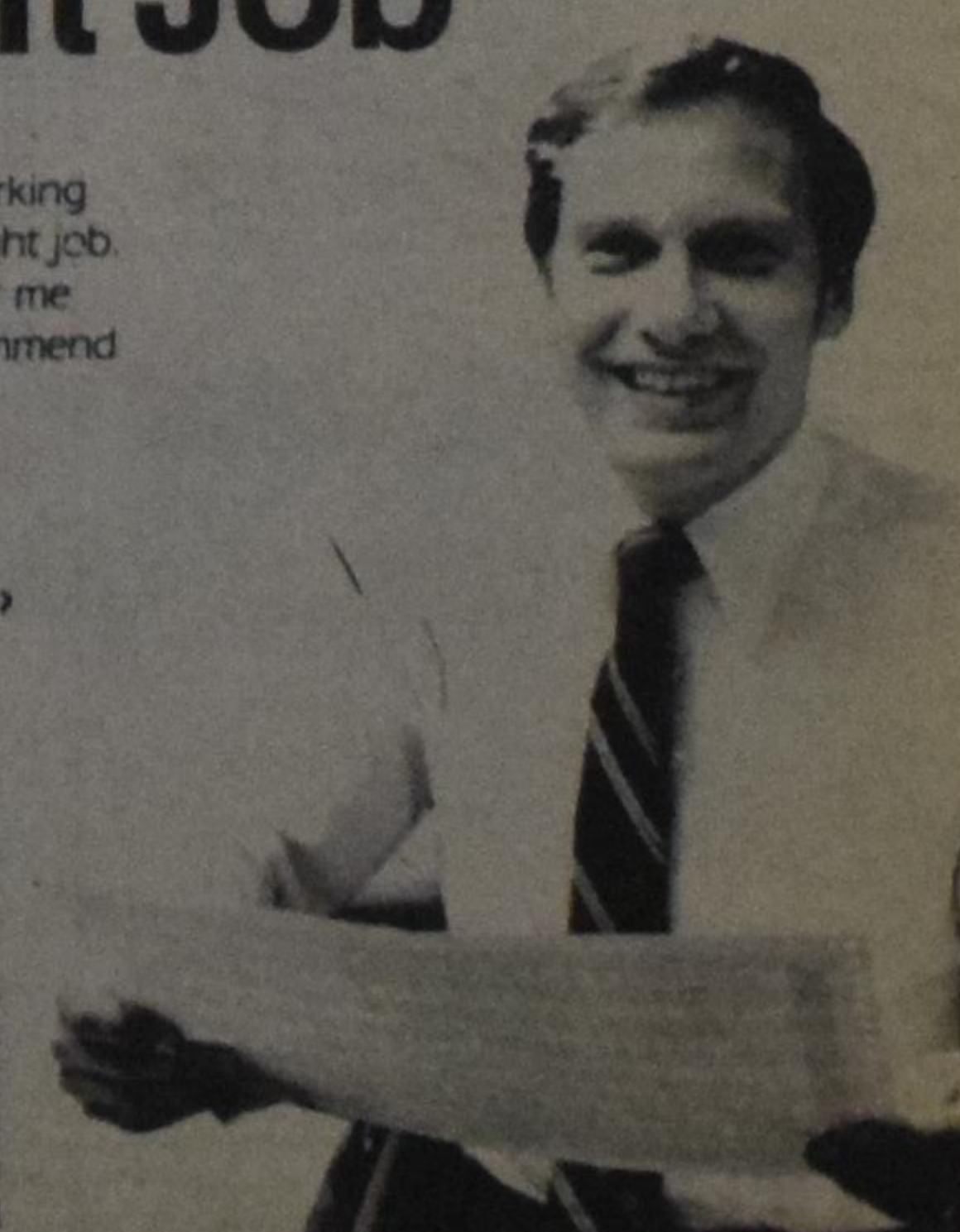
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Watch for C.C.'s Annual Fall Book issue coming in November!

Dutch

Persoverzicht

Carl. D. Tuyl



De klomp is me definitief gebroken van verbazing: benoemde me daar onze eerste minister een rasechte socialist als ambassadeur naar de Verenigde Naties. 't Is bedoeld als een punt achter een periode van vriendjes politiek. Van zee tot zee klonk het oorverdovende applaus. Jammer dat ik maar steeds gedachtig blijf aan de bijbelse waarschuwing "vest op prins en geen betrouwen." Eén zwaluw maakt nog geen zomer en ik roep geen hoera voor dat ik overtuigd ben. Ondertussen was het natuurlijk geweldig nieuws. En er was zelfs nog meer nieuws voor de annalen van de solidaire proletariërs: in een distriktsverkiezing in Newfoundland kwam een N.D.P.-er met de hakken over de sloot (zestig stemmen meerderheid) en werd de eerste socialist in het provinciale parlement aldaar.

Zoals U weet werd er in Nova Scotia ook een verkiezing aangekondigd voor zes November. De conservatieve premier Buchanan had nog twee jaar de tijd maar hij wilde wat mee knabbelen van Mulroney's overwinning. Buchanan heeft ook laten weten dat hij niet over politieke aangelegenheden wil zaniken. Vul alleen even uw stembriefje in met een kruisje achter de conservatieve kandidaat en voor de rest "mond

houwe," zoals onze meester in de vijfde klas placht te vermanen. Ik herinner me die man omdat hij zo prachtig de verhalen uit de bijbel kon vertellen. Als hij klaar was met David en Goliath, dan lag Goliath als het ware languit tussen de banken. Je zag hem daar liggen. Het volgende uur vertelde hij met even veel dramaties talent de verhalen van Michiel deRuyter. Soms was de grens tussen die twee onderwerpen — Bijbelse Geschiedenis en Vaderlandse Geschiedenis — een beetje vervaagd en jaren lang meende ik dat Maarten Tromp een kollega was van Gideon uit het boek Richteren.

Loterijen brengen vaak onenigheden net zoals erfenissen. De gokkerij van de Westerse provincies is gehuisvest in Winnipeg, maar nu wil William-de Bezuiniger-Bennett van British Columbia dat hele kantoor met hudje en mudje naar zijn eigen achtertuin in Kamloops verhuizen. De reden die hij er voor geeft is dat in zijn provincie 53 procent van de lootjes worden gekocht. D'r zit natuurlijk wel wat in maar 't meest is broodnijd.

De prime-minister van Israel maakte de verplichte pelgrimstocht naar Washington. Niet om

te bedelen, zei hij. Dank je de koekoek! Weet U wel hoeveel ondersteuning de staat Israël ontvangt van Washington? Even adem inhouden — meer dan twee-en-een-half biljoen per jaar. Wil iemand even voor mij uitrekenen hoeveel dat per dag is? Ik heb geen rekenmachine en ik was nooit goed in hogere wiskunde.

De Anglikaanse aartsbisschop heeft de Engelse eerste minister Mevrouw Thatcher onder vuur genomen. Hij wilde natuurlijk de Paus bijvallen, en niemand durft de paus te bekritisieren maar wel de eerwaarde aartsbisschop. "Schoenmaker blijf bij je leest" was het verontwaardigde commentaar op de kritiek van de eerwaarde op het ekonomies beleid van de vrouw-in-het-ambt. Veel mensen zouden graag willen dat de kerk zich bepaalde tot een preek en een psalm op Zondag. Jeroboam wilde dat ook graag maar Amos trapte er niet in.

Een vonkje hoop gloeit in de donkerte in El Salvador waar de president Duarte na lange en geheime onderhandeling in voorbereiding nu toch met de guerillas gaat praten. Je weet maar nooit. Er zijn zo zegt de Geloofsbelijdenis "kleine overblijfselen van God's uitnemende gaven" in de

mensen.

En laten we nou toch het wereldkampioenschap pompoen-groeien verloren hebben. Wie is met de eer gaan strijken? Een Amerikaan! Norman Gallagher uit de staat Washington. Die kwam opdagen met een monster van 612 pond. Zoiets gaat toch wel door je heen nietwaar? Het laatste bastion van Canadese superioriteit gevallen. Een Amerikaan wereldkampioen pompoen-groeien! "t Moes-nie-magge" zou mijn tante Katrien zeggen.

De postman brengt een gestage stroom van dominees moppies, zoals ik inderdaad verzocht had. Maar m'n beste goeie mensen wat zou Ds. VanHemert wel zeggen als uw moppies gedrukt zouden worden? Alle inzenders even goed de pen af spoelen met groene zeep en dan maar opnieuw proberen. 'k Zit me hier warempel nog te blozen!

Carl junior, Katriena benevens hun vader en moeder zijn weer vertrokken en het is stil in huis. Ook erg netjes. Helemaal geen krenten meer in de stoel of vuile luiers in het washok. Ik voel me ineens oud.

Hold your breath and read this.

Houdt uw adem in als u dit leest.

Als er iets niet in orde is met uw schoorsteen, dan geeft uw huis u toch hetzelfde gevoel als altijd.

Uw verwarmingssysteem neemt oxygen in en laat carbon dioxide uit, net als u doet.

Maar als de verwarming niet genoeg zuurstof kan innemen of de koolzuur geen uitweg kan vinden, dan kan uw woning geen adem halen. Er kan zich dan carbon monoxide ontwikkelen en dat is een gevaarlijke situatie voor u en uw gezin.

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Hier volgen enige waarschuwingstekens als uw schoorsteen niet in orde is:

- losse vijzel en steen
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- watervlekken aan de schoonmaakklep van de schoorsteen

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Dutch

Biddende studenten in 1935

John Van Harmelen

Onder de Streep



Toen ik in *The Banner* een foto zag van een aantal biddende studenten en het artikel las dat de studentenpredikant Rev. Pierik over de problemen der studenten geschreven had, moest ik denken aan de tijd toen ik zelf studeerde aan de Vrije Universiteit te Amsterdam.

'k Begon daar te studeren toen ik twintig jaar was. Ik wilde graag dominee worden. Maar ik was niet de enige. Er waren in datzelfde jaar wel vijf en veertig jongelui die zich lieten inschrijven bij de theologische faculteit.

In de eerste helft van de jaren 1930-1940 was er een gedrukte stemming onder de studenten. De grote vraag was: zou er een plaats voor ons zijn als we zo'n vier of vijf jaar hadden gestudeerd? Het arbeidsterrein was wel groot en de arbeiders waren talrijk, maar de financiële situatie was verre van rooskleurig.

De synode benoemde een commissie met een welsprekende naam: "Overvloed van werk en werkrachten," om kandidaten in de theologie te helpen als deze benoemd werden als hulpprediker of beroepen werden als predikant in een hulpbehoevende gemeente.

Met een paar vrienden werd de niet rooskleurige toekomst besproken. We vonden dat we als toekomstige predikanten, net als alle andere studenten, vol vertrouwen op onze hemelse Vader onze studie moesten voortzetten totdat we eindelijk als kandidaat in de theologie ons konden onderwerpen aan een classicaal examen om beroepbaar verklaard te worden.

Het was echt voor ons bidden en werken. Prof. Grosheide waarschuwde ons, en zei: "u ziet u zelf natuurlijk al als toekomstige predikanten, en wellicht zijn er onder u die voelen dat ze geroepen zijn tot het wondere ambt. Maar u kunt er pas zeker van zijn dat God u roept tot het ambt als er een gemeente is die u beroept! Voor u mag preken moet u eerst uw beroepsbrief tonen aan de classis

waartoe de beroepende kerk behoort. U moet nu maar flink studeren, daar bent u studenten voor!"

Nu er was veel te studeren aan de V.U. eerst in de literaire faculteit: Hebreeuws, Latijn en Grieks, de filosofie van Vollenhoven en Dooyeweerd, het Woord Gods en het woord der mensen van Woltjer. Daarna in de theologische faculteit.

Je kon echter ook als je wilde een cursus volgen van twee jaar die je de bevoegdheid gaf om leraar te worden aan een Kweekschool, of een Hogere Burger School. Je kon ook colleges volgen in de Valerius Kliniek waar de zeer bekwame en eloquente prof. Vanderhorst psychiatrie doceerde.

En nog veel meer was er te studeren. Er werden allerlei interessante colleges gegeven als een voorbereiding om later verder te studeren. Aan het einde van ons derde jaar haalden mijn vriend H. J. Spier en ik een graad in de paedagogiek, die ons toegang gaf tot het Middelbaar Onderwijs. Zowel Vollenhoven als Waterink waren de examinatoren!

Daarna gingen we ons klaar maken voor het candidaatsexamen. Het mooie was dat je zelf de datum van je examen kon vaststellen. Het was echter wel geraten om je tentamens te doen op de dagen en uren die de professor daarvoor in zijn rooster had uitgetrokken, anders moest je soms te lang wachten. Als je niet trouw colleges had bijgewoond kon het voorkomen dat de professor tegen je zei: mijnheer ik heb uw naam zo vaak afgeroepen, ik heb zo vaak vergeefs op u gewacht, nu moet u maar eens even op mij wachten.

Heel veel theologische studenten kon je ook steeds vinden onder het gehoor

van ds. S. G. De Graaf, 's zondags in de kerk, of door de week als hij lezingen hield. Hij was een bijzonder begaafde dominee, die veel voor de opleiding der predikanten heeft betekend.

Hij is de predikant die een catechisatieboek samenstelde: de Rechten des Verbonds, wat de Synode wel heel goed vond, maar niet promoveerde tot het catechisatieboek der Gereformeerde Kerken. Hij is ook de schrijver van de schetsen voor het Bybel-onderwijs: De Verbondsgeschiedenis, Oud- en Nieuw Testament, nu ook door Prof. Evan Runner vertaald in het Engels onder de titel: *Promise and Deliverance*.

De studie verliep vlot, en eindelijk konden we toestemming vragen aan de classis 's Gravenhage om een beroep in overweging te nemen. Dat gebeurde op 7 november 1935. Af en toe kreeg ik een preekverzoek of liever een spreekverzoek, want je mocht niet preken als je niet bevestigd was als predikant. Als je beroepbaar gesteld werd moest je zelfs een verklaring afleggen dat je nog nooit gepreekt had!

Toen ik ging rondspreken was ik wel verloofd, maar nog niet getrouwd. Het gezegde deed in die tijd opgeld: studenten in de theologie eerst het pastorietje en dan het Marietje. U kunt nu nog uit allerlei jubilea opmaken dat b.v. een veertig jarig ambtsfeest een paar weken volgt op een veertig jarig huwelijksfeest.

Het was voor kandidaten in de theologie een grote beproeving dat er zo weinig pastorietjes beschikbaar waren. Op 7 november 1935 waren er 20 pastorieën beschikbaar. En er waren 120 kandidaten. Daaraan moest ik denken toen ik al die gebogen hoofden van studenten op die foto in *The Banner* zag en dacht, jongens, je moet begrijpen dat die theologische kandidaten ook zo gebeden hebben.

In mijn geval b.v. duurde het zeven maanden voordat ik op beroep kon preken. Wel was ik blij met allerlei spreekverzoeken. 'k Zou ook nog hulpprediker worden in Montfoort. De datum voor 'de intree' was al vastgesteld. Catechismuspreken waren voor de eerste zondagen al klaar.

Op het laatste ogenblik ging de 'intree' niet door, het werd eigenlijk intree en afscheid, want ik was zo gelukkig dat ik twee beroepen in diezelfde week ontving. Het was op een dinsdagmorgen dat het bericht doorkwam: Beroepen te Opperdoes en te Harkstede.

In Opperdoes had de kerkeraad 12 kandidaten uitgekozen om op beroep te preken. Ik was nr 5. In Harkstede had men 6 kandidaten uitgenodigd. Daar was ik ook nr 5. Gelukkig voor mij was het zo dat nr 12 van Ooperdoes, en nr 6 van Harkstede op dezelfde zondag preekten.

De gemeentevergaderingen werden in beide plaatsen op dezelfde maandag gehouden. Het resultaat van deze vergaderingen was dat beide beroepen op mij werden uitgebracht. We namen Harkstede aan, en konden ons voorbereiden op een classicaal examen in Groningen, een huwelijk in Den Haag, en een intree in Harkstede.

U begrijpt het wel... wat een verhoorde gebeden! Wat een zegen om zoveel uit de hand des Heren te ontvangen!

Op november, 1935 werd ik beroepbaar gesteld, 18 november, 1936 trouwden we, en 29 november, 1936 verbonden we ons aan de gemeente van Harkstede, met een preek over Jesaja 51:16, na bevestigd te zijn door ds E. Theunissen VandenBorn en ds C. Veenhof.



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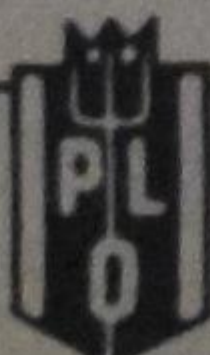
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Veranderingen in het verkiezings proces?

door Ben Malkin, Ottawa
Correspondent

(Canadian Scene) — Tijdens een onlangs gehouden interview zei Jean-Marc Hamel, de zg. chief electoral officer (chef stembureau) dat hij bepaalde veranderingen in gedachten had die zouden kunnen leiden tot een sneller en meer efficient verkiezingssysteem:

Een permanente kiezerslijst, zodat er niet iedere keer een enumeratie plaats hoeft te vinden. Dit kan wellicht ook leiden tot kortere verkiezings-campagnes.

Een wijziging in de sluitingstijd van de stemlokalen, verschillend voor de diverse tijdzones.

Een wijziging in de Omroepwet om het de Canadese netwerken mogelijk te maken om verkiezings-resultaten bekend te maken in gebieden waar de stemlokalen nog open zijn.

Dit zijn geen nieuwe ideeën, maar gedurende en na verkiezingen worden zij vaak weer ter tafel gebracht. Velen

vinden dat een verkiezings-campagne van 50 dagen te lang is. Als de enumeratie periode afgeschaft kon worden, zoals in Engeland en Australië, dan kon ook de verkiezingscampagne in totaal korter worden.

Het tijdsverschil in de sluiting van de stemlokalen is altijd al een probleem geweest, vooral voor mensen in de Mountain en Pacific tijdzones. Het kan gebeuren dat, wanneer de stemlokalen in Vancouver gesloten worden, de stemmen in de oostelijke en atlantische zones al lang geteld zijn en dat de één of andere partij al genoeg zetels heeft om een regering te vormen. Geen wonder dat, onder zulke omstandigheden, de mensen in die westelijke streken gaan denken dat hun stemmen toch niets betekenen.

Wat betreft het verbod van Canadese stations om verkiezingsresultaten bekend te maken voordat de stemmings-lokalen overal gesloten zijn wordt opgemerkt dat de kiezers aan de Westkust nu toch al naar Amerikaanse stations kunnen luisteren als zij willen weten hoe

het in de Prairie provincies, Ontario, Quebec en aan de Oostkust gegaan is.

Gedurende de laatste zitting van het parlement is er een wetsvoorstel geïntroduceerd waarin wordt voorgesteld om de stemlokalen verschillende openingsuren te laten hebben. Als de stemlokalen in de Atlantische provincies bijvoorbeeld om 9 uur plaatselijke tijd sluiten, om die provincies waar Eastern Time geldt te laten sluiten om 7 uur, die met Mountain Time om 6 uur en die met Pacific Time om 5 uur.

Dat betekent dus dat overal tegelijk de resultaten bekend worden en dat dan niemand hoeft te denken dat zijn stem toch niets meer betekent.

Hamel zei dat het wetsvoorstel teruggenomen is omdat er geen overeenstemming was in het parlement over het wetsvoorstel en de daarbij horende bepalingen. Het ging er daarbij vooral om dat in bepaalde provincies de stemlokalen al zo Vervolg op pagina 19...

Veranderingen in het verkiezings proces?

... vervolg van pagina 18.

vroeg zouden sluiten dat het voor veel mensen onmogelijk zou worden om te stemmen en het tegen het sluitingsuur tot grote verkeersopstoppingen zou kunnen leiden.

Het voorstel om een permanente kiezerslijst samen te stellen is in de afgelopen 20 jaar al verschillende keren ter tafel gekomen, en het is best mogelijk dat het daar alsnog van komt. Canada is echter een land waar veel mensen komen en gaan en ook veel verhuizen en dat schept uiteraard problemen met zo iets.

Hamel zei dat zijn afdeling dan ongeveer 1200 meer mensen zou moeten hebben. In ieder stembdistrict zou er dan een kantoor moeten zijn van vier mensen, die constant wijzigingen kunnen aanbrengen in de kiezerslijsten.

Dan wordt het dus zo dat de verantwoording bij de kiezers zelf komt te liggen en niet meer bij de staat. De kiezers moeten er dan zelf op toe zien dat hun naam voorkomt op de kiezerslijst en dat de informatie correct is.

In Australië en Brittannië heeft men permanente kiezerslijsten. En ook in Brits Columbia bestaat er een permanente kiezerslijst. Canadezen zijn er echter aan gewend dat er voor iedere verkiezing iemand aanklopt om er voor te zorgen dat iedereen die recht tot stemmen heeft op de kiezerslijst voorkomt. Politici zijn bang dat een hoop mensen zouden nalaten er voor te zorgen dat zij op de verkiezingsdag het recht hebben hun stem uit te brengen.

En dat is de reden dat er ondanks het feit dat er vaak over gepraat is in de laatste 20 jaar er toch nog steeds geen nationale kiezerslijst is in Canada.

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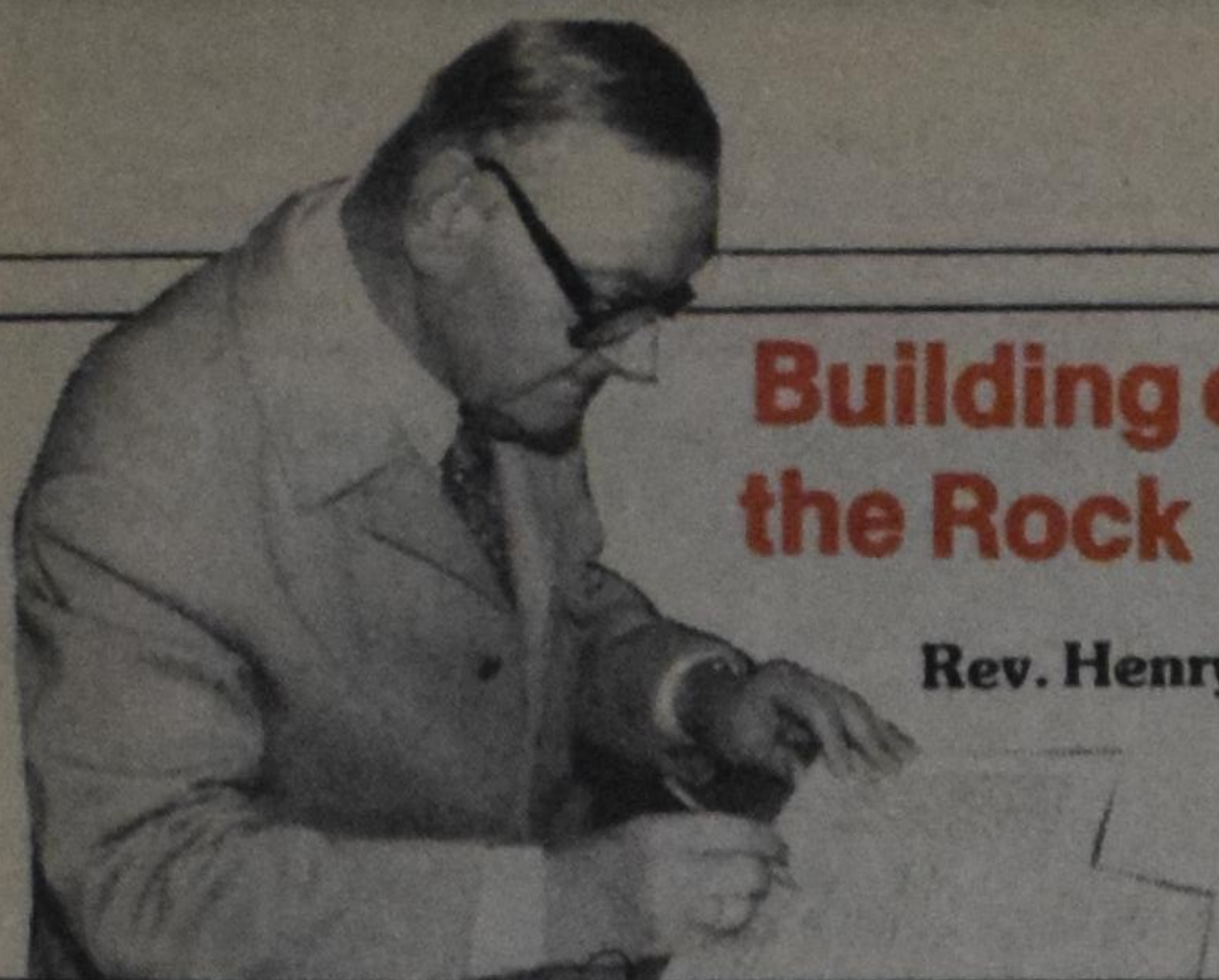
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Building on the Rock

Rev. Henry Van Andel

Obedience

Thy will be done ...
Matthew 6: 10b

In this third petition of the Lord's Prayer we do not ask for submission to the unknown will of God, His eternal counsel. We ask for obedience to the will of God which is revealed to us. This is clear from the second part of this prayer in which heavenly obedience is mentioned as our ideal.

Asking for obedience to God's will sounds simple, but is complicated in the practice of Christian life. We have clear ordinances in the Word of God: for instance, the Ten Commandments and the sermon on the mount. But in many cases the will of God is not offered on a tray.

There are countless situations in life in which we have to take decisions without having specific directives in the Scriptures. Let me mention some examples. What is the will of God when a minister gets a call? Which part of my income am I obliged to give to the poor and to other causes of God's Kingdom? What can I allow my children to do and what not? Particularly the last problem makes many parents uncertain. What is the will of God and what not?

Before we know it we are entangled in casuistry. Moreover, Christian morals and customs change in the course of time. Sometimes wrongly and other times rightly so.

Nevertheless, in making decisions we have a guideline. We think of Paul's word: "You are of Christ." If we are of Christ we may do all that our hearts desire, but then we desire to do only that which is in harmony with Christ. He gave us a new heart.

If we take our fellowship with Christ seriously, we certainly will come to right conclusions in life. The standard of our decisions will then be Christ alone.

Van Andel is a retired pastor living in Burnaby, BC

True Story

An emotional story

Race for Life, Janet Sonnenberg, Zondervan Publishing House, Grand Rapids, Michigan; 178 pp., \$9.95, hb. Barbara Hudspeth, Dundas, Ont.

Reading *Race for Life* is a very emotional experience. A young family, the Sonnenbergs, stopped at a toll booth on the highway, are hit from behind by a 40-ton truck. Joel, their twenty-two month old son, is trapped in the fire that results and while his life is saved by a courageous bystander, his mother has mixed emotions regarding the rescue. Joel is charred beyond recognition having been burned over 85 % of his body. Even the plastic baby seat in which he is rescued has become fused to his small body.

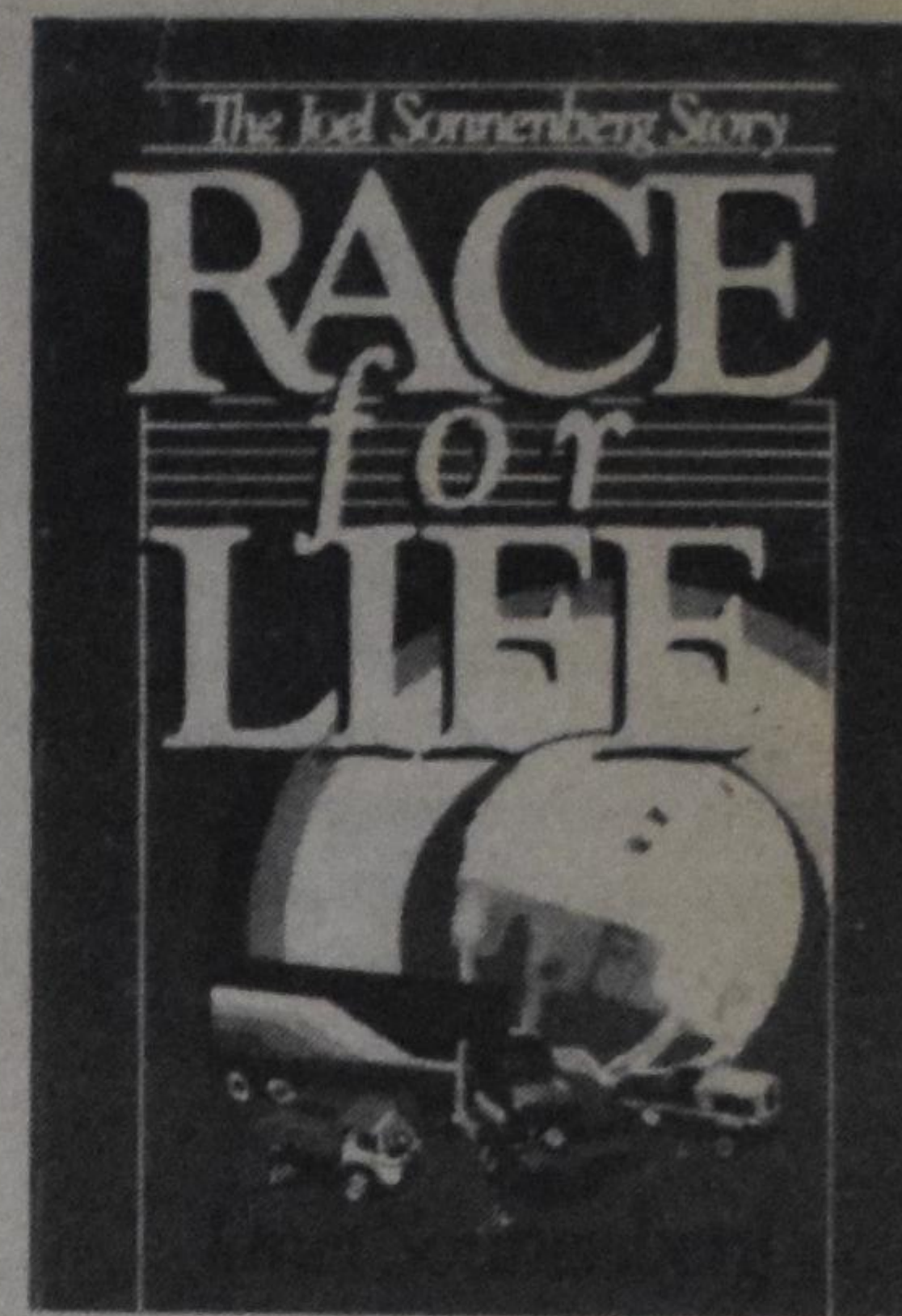
If you can get past the first few chapters and settle into the stages of recovery, the story is well worth your time. Joel's healing process is slow and agonizing both for him and for the rest of the family. Jan, his mother, bears the brunt of the tragedy because her husband, Mike, is also injured and hospitalized for a lengthy period and her small daughter, Jani, needs constant support to survive the emotional trauma.

The Christian community around the world becomes involved in Joel's suffering. Believers everywhere petition God for this family and also come forward with all kinds of practical support which sees the Sonnenbergs through a very difficult year.

A mixed message comes from this book but a more dogmatic stance would have been dishonest and disturbing. The implication is that if enough Christians pray without ceasing, God will grant their requests and yet not all the requests are met in this tragic account. Joel loses all his fingers and toes even though his mother asks that he be anointed with oil and believes this will cause God to prevent the charred remnants from falling off. There is also a realism about the dilemma people face when they attempt to pray for a situation in which death seems a better and more compassionate solution than life. We see a miracle in the survival of this child especially when we consider that Joel's personality and intellect remain intact, but because we are taken step by step through the agonizing ups and downs that follow the accident, we recognize that the hand of God does not always smooth out the rough places or "come through" on our terms.

When Joel arrives home he is received with great joy, but his family are soon exhausted with the tedium of long term care and not all the neighbours greet him with acceptance. Other children run screaming when they first encounter his freakish appearance and even adults are incredibly cruel and move away with obvious distaste when Joel is taken shopping and picnicking.

This is an excellent book for those who find themselves frequently counselling trauma



victims; it tells us what is helpful and what is definitely not. It is also of value to medical people because it documents the added stress experienced by a mother who is at some stages not 'allowed' to participate in her child's most agonizing hours, as well as the comfort she derives from doctors and nurses who consider her presence invaluable. And it tells us once again of God's mysterious dealings with man and of one family's experience of his grace.

The author's purpose in writing seems to be to educate us about handicapped children like Joel. She states "Joel lives in a world that for the most part does not want to accept him ... that sees only the superficial, a world that worships 'beauty' and 'glamour.'" He lives in a world that shuns the abnormal. We hope that by learning about Joel you will view Joel — and other children like him — as a bundle of potential and promise just as we do, and that you will accept him as a contributing and vital member of our world."



Ontario

THE COMMISSION ON PRIVATE SCHOOLS IN ONTARIO VRAAGT INSCHRIJVINGEN

Dr. Bernard Shapiro, de Commissioner die een onderzoek instelt in de rol welke privé scholen spelen in het onderwijs van kinderen in Ontario heeft de verantwoordelijkheid gekregen om:

- op schrift te stellen en commentaar te geven aan de bijdrage die privé scholen leveren aan het lagere en middelbare onderwijs in Ontario;
- mogelijke verschillende vormen van bestuur voor privé scholen te identificeren en recommendaties te geven voor veranderingen die dan van toepassing zijn;
- te beoordelen of staatsgelden en de bijbehorende verplichtingen gewenst zouden zijn en in overeenstemming kunnen zijn met het karakter van hun onafhankelijkheid.

Er zijn geen publieke audities georganiseerd. Geïnteresseerde personen of groepen die inlichtingen of commentaar over dit onderwerp of al deze vraagstukken willen geven, worden verzocht hun inschrijvingen voor 31 december 1984 naar de Commissioner te sturen. De getypte inzendingen moeten verzonden worden naar:

Neal T. Emery
Executive Secretary
The Commission on Private Schools
in Ontario
Suite 4-299
252 Bloor Street West
Toronto, Ontario
M5S 1V5

Diegenen die van plan zijn ingezonden stukken te zenden moeten de Commission voor 31 oktober 1984 daarvan op de hoogte stellen door te schrijven naar bovengenoemd adres, of door te bellen naar (416) 965-7044. Alle inschrijvingen zullen worden beschouwd als algemene informatie.

What to do when Mother grows old

... continued from page 7.
truths of the Bible, re-read the majority report of Synod 1984 on this subject.

Many more examples could be given. Many more cracks will become evident in the future. Why should our denomination be the first one in church history not to show signs of waning spiritual health?

But what can we do about it?

There are some who are ready to jump ship. In fact, several left the Christian Reformed Church after Synod took an accommodating decision on the dance (1982). And several members have left after Synod took the decision allowing female deacons (1984). That is not the way to do

it. When Mother grows old, you do not dump her.

In one part of China, it was the custom to drop old people to their death. When grandpa or grandma took sick, (s)he was put into a wheelbarrow, carted up the mountain and dropped down the precipice.

Some act the same way when they unceremoniously leave the church that has fed and led them for so many years. They leave a lot of Christ-believers behind.

I suggest that this is not the way to treat Mother. What then shall we do? Simple. Try to counteract worldly influences.

Provision has been made for that in our churches by allowing consistories to appeal decisions which are contrary to Scripture.

Any consistory which can prove that a decision is against the Bible, not only *can*, but *should* request classis to overture Synod to rescind such a decision. If a classis does not vote in favour of it, that consistory still has the right to send its overture to Synod, which then must be printed in the agenda. Synod has to deal with it, because it is an appeal to Scripture.

We should pray for better health for the Mother Church. But any Reformed person knows that he should also work.

Do not only cry about Mom, do something. But do it in a manner, worthy of the high calling with which we have been called in God's mercy. Do it without unholy fire, without unholy anger, without resentment or irritation, still loving the Mother Church, still hugging the brothers and sisters who are living with you in the same Church House.

May God bless you all.

Leonard Schalkwijk is pastor of the Christian Reformed Church in Springdale, Ont.

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